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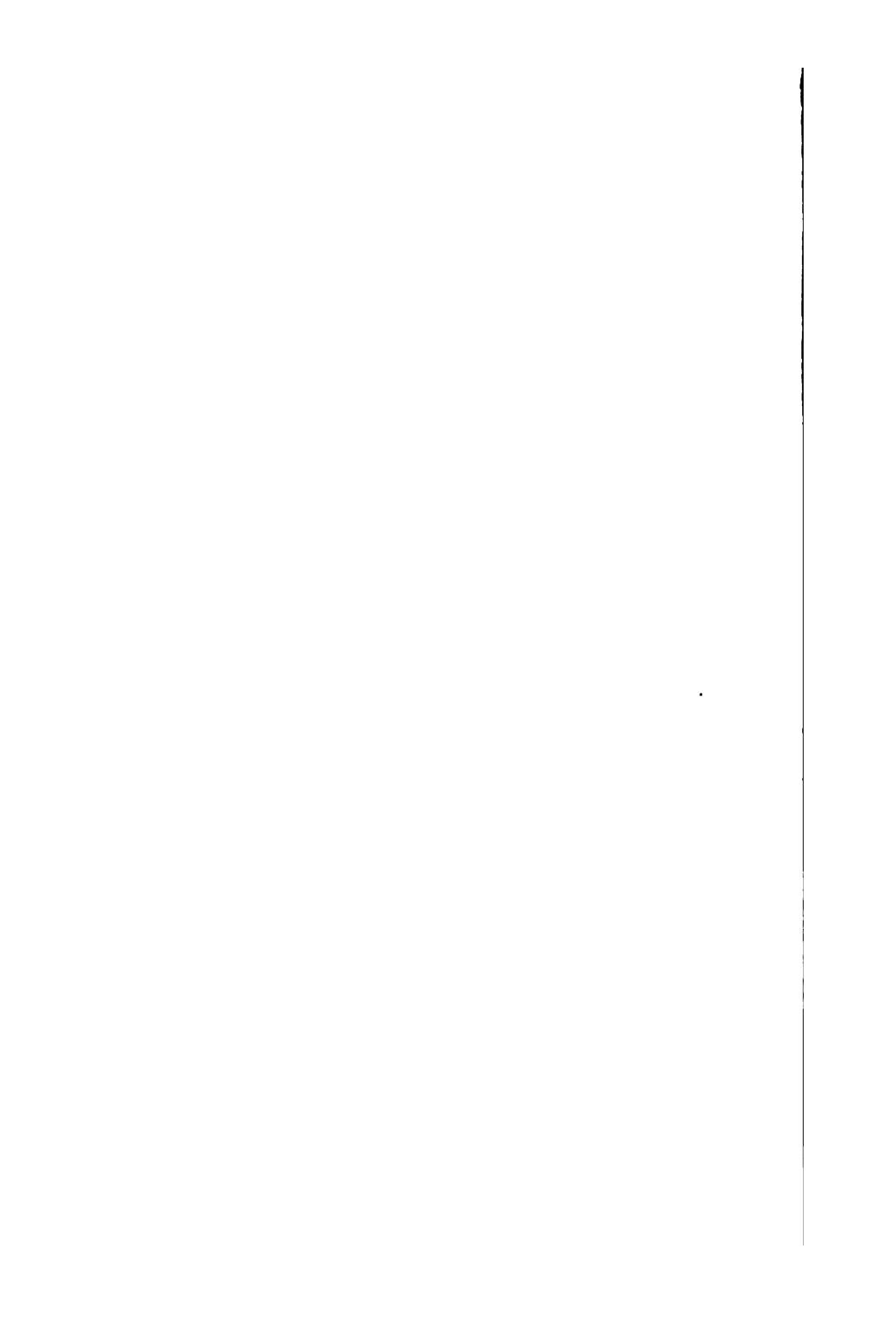
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NOTICES

OF

FUGITIVE TRACTS,

AND

CHAP-BOOKS

PRINTED AT ALDERMARY CHURCHYARD,

BOW CHURCHYARD, ETC.

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BY

JAMES ORCHARD HALLIWELL, ESQ., F.R.S.

• HON. M.B.L.A., HON. M.B.S.L., F.R.A.S., ETC.

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PRINTED FOR THE PERCY SOCIETY,

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JULY 1849.

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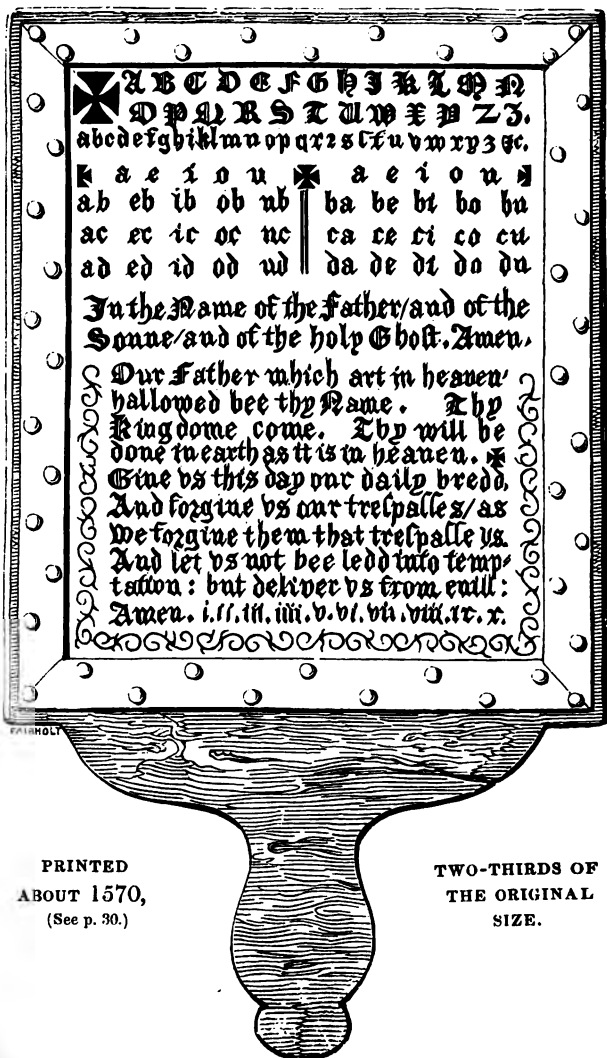
99. *Healthcare Supply Security Security*

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**FUGITIVE TRACTS.**



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 (See p. 30.)

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 SIZE.

NOTICES  
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The text in this section is extremely faint and illegible. It appears to be a list or a series of entries, but the specific content cannot be discerned. The text is arranged in a vertical column on the right side of the page.

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## P R E F A C E.

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ALL that has been attempted in the following pages is to give the reader a general view of a class of tracts which issued in such numbers from the presses of the publishers who supplied the chapmen of the last century. They have been selected from a large collection of such pieces in the possession of the Compiler, not because they are the most curious that might have been found, but rather that his leisure was not sufficient to permit a course of research in our public libraries. It is hoped this will be considered an adequate apology for the miscellaneous and somewhat incongruous nature of the contents of the volume.

*25th April, 1849.*



The image is a vertical, grayscale photograph of a person's face, which is extremely out of focus and blurry. The person appears to be looking towards the camera, but the features are indistinct due to the lack of sharp focus. The background is a plain, light color. The image is positioned on the left side of the page, with a large white space to its right.

## NOTICES OF FUGITIVE TRACTS.

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1. **THE HUSBANDMAN'S PRACTICE, OR PROGNOSTICATION FOR EVER; as teacheth Albert, Alkind, Haly and Ptolomy, with the shepherd's perpetual prognostication for the weather. 12mo. London. Printed for Will. Thackeray in Duck-lane, n.d.**

IN black-letter, with wood-cuts, containing much that is curious and illustrative of old popular notions. Under this heading, "the mind of the fathers of the nature of the fire," we are told,—

"When the fire sparkleth, it betokeneth rain. When the fire giveth much flame, or else when a man taketh an hasten, and lifteth it up by the coals, and if the coals do hang thereon, that betokeneth wind and rain.

"When the cold in the winter ceaseth,  
And when a man snow findeth,  
If there be dark clouds thereby,  
Then look for rain verily:  
If the frog in the morning do cry,  
Betokeneth rain great plenty."



*“When the husbandman should practise, and what rule he should follow.* The wise and cunning masters in astronomy have found that man may see and mark the weather of the holy Christmas-night, how the whole year after shall be in his working and doing, and they shall speak in this wise:—

“When on the Christmass night and evening it is very fair and clear weather, and is without wind and without rain, then it is a token that this year will be plenty of wine and fruit. But if the contrariwise, foul weather and windy, so shall it be very scant of wine and fruit. But if the wind arise at the rising of the sun, then it betokeneth great death among beasts and cattel this year. But if the wind rise at the going down of the same, then it signifieth death to come among kings and other great lords. But if the wind arise at north Aquilon at midnight, then betokeneth the year following to be a fruitful year and a plentiful. But if the wind do arise and blow at south Austro in the midst of the day, that wind signifieth to us daily sickness, to reign and be amongst us.

*“Of Christmass Day.*—If Christmass Day be on the Sunday, that year shall be a warm winter, and beginning fast with sorrow; there shall be great winds and tempests. The Lent shall be mild, warm, and moist. The summer, hot, dry, and fair. The harvest, moist and cold, much like unto winter. Wine and corn shall be plenty and good, and there shall be much honey, and the sheep shall prosper well. The small seeds and fruits of gardens shall flourish also.

The old men shall die sore, and especially women that go with child : peace and quietness shall be plenteous among married folks.

“If Christmas Day fall on a Monday, there shall be a misty winter, neither too cold nor too warm, the Lent shall be very good, the summer windy, with great stormy weather in many lands: the harvest good, and much wine, but very little honey, for the swarms of bees shall die; and many women complain, and sit mourning this year for their husbands.

“If Christmas Day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good and windy, the summer wet, and harvest, dry and evil; there shall be reasonable plenty of wine, corn, oyle, and tallow; the swine shall die, and sheep be visited, and the beasts perish; the ships of the sea shall have great misfortune; much amity and good peace shall be among kings and princes, and the clergy shall die sore that year.

“If it fall on Wednesday, then shall the winter be very sharp, hard, and after warm; the wind strong, with naughty weather; the summer and harvest, very good weather; and this year shall be plenty of hay, wine, and corn, which shall be very good; the honey dear, fruits scant, and very bad; builders and merchant-men suffer great labours, and young people, children, and also cattle die in great store.

“If it fall on Thursday, the winter shall be very good, with rain; the Lent windy, a very good summer, and a misty harvest, with rain and cold, and there

shall be much corn, fruit, and all things shall abound on earth, and wine, with oyl, and tallow shall be plenty, but yet very little honey; many great men shall die, with other people; and there shall be good peace, and great honour to all kings and governours.

“If it fall on Friday, the winter shall be stedfast, and continue his course: the Lent very good, but the summer stedfast, and the harvest indifferent, and there shall be plenty of wines and corn; hay shall be very good, but the sheep and swarmes of bees shall die sore, the people shall suffer great pains in their eyes; oyl shall be very dear that year, and of fruits there shall be plenty, but children shall have much sickness.

“If it be on Saturday, then shall the winter be mysty, with great cold and much snow, and also troublesom, unstedfast, with great winds: the Lent shall be evil and windy, the summer good, and dry harvest; there shall be little corn, and dear, and scarcy of fruit. Pastures for beasts shall be very good, but the ships on the sea and other waters shall have great misfortune; great hurt shall be done to many houses, and there shall be war in many countries, with sickness, and many old people die; many trees shall wither, and the bees die that year.”

2. **THE SHEPHERD'S PROGNOSTICATION FOR THE WEATHER**, with a brief collection of all the members of man physiognomized, and a judgement upon the signification of moles on man or woman: also the wheel of Fortune, approved and confirmed by science and reason of Pythagoras,

the most excellent philosopher, by the which you may know all things that you will demand. 12mo. London: printed for Will. Thackaray, in Duck-lane, near Smithfield, 1673.

In black-letter, with one woodcut. Thackaray, the publisher of this work, printed a great quantity of chap-books and ballads about this period. The following extract will enable the reader to judge of its contents, and will besides exhibit the old system of weather-prophecy:—

“If rain-water be drunk, or sucked up by the earth sooner than ordinary, it signifieth rain to be at hand. If standing water be at any time warmer than it was commonly wont to be and no sun-shine help, it foretelleth rain. If any springs do newly rise, or buble forth, or old springs flow faster than ordinary, it is a token of much rain. If ducks and drakes do shake and flutter their wings when they rise, it is a sign of ensuing water. If young horses rub their backs against the ground, 'tis a sign of great drops of rain to follow. If in a clear and starry night it lighten in the south, or south-east, it foretelleth great store of wind and rain to come from those parts. If sheep do bleat, play, or skip wantonly, it is a sign of wet weather. If swine be seen to carry bottles of hay, or straw, to any place, and hide them, it betokeneth rain. When oxen do lick themselves against the hair, it betokeneth rain to follow shortly after. If oxen, or kine, feed apace when it rains, it foretelleth that the rain shall continue many daies after. If cattle, when

they do puff, or bellow, do look up to the sky, it signifieth ensuing rain. If the heat in summer be more hot and violent than it is wont to be, it is a token of rain. If dogs entrails stir, or rumble in his belly, it is a sign of rain. If salt, or powdered meat, be more moist than it is ordinary wont to be, it signifieth rain. The sky, or element, being red, or fiery, in the morning, foresheweth rain to follow. Doves, or pigeons, coming later home to their dove-house in the evening than ordinary, it is a token of rain. If crows, or daws, bath themselves in winter, or if they cry, *yealk*, along any shore, more than they are commonly wont to do, then will rain presently follow. The sparkling of a lamp, or candle, is a manifest sign of ensuing rain. The falling of soot down a chimney more than ordinary, there will follow rain presently. When ants, or pismires, do often run to nests, or homes, it is a manifest token of wet weather. When hens flutter their wings in the dust, or they flock together, seeking to shelter themselves, rain followeth. When gouty men, or such as are troubled with any old aches, do feel their joynts to ake, then rain shortly follows after.

“And if the moon form dark, greenish, foggy, lowring, or duskish, or if it appear the third day before, or the third day after the new moon, it is a token of ensueing rain. When flies, gnats, or fleas, do bite, or sting, sorer than they were wont to do, or hover about men’s eyes, or mouths, or of beasts, it is an evident token of rain. And if frogs do croak more than ordinary, it is an apparent token of rain. When toads go from their holes in the evening, it is a token of

stormy weather and rain. When swallows are seen to flutter, or flie about low, or other waters, or marsh grounds, and with their wings to touch the water, it is a manifest token of great rain. And if any black spots appear in the sun, or moon, it is a token of water ; and if the sound and noise of bells be further heard than wont, without the help of wind, it will rain shortly after. If moles, or wants, do turn up the ground more than they are wont, and that the earth they turn up be small and dry, it is a manifest token of rain.

“And if birds, of what kind soever, make more noise with their wings than ordinary, it is a sure token of rain at hand. And if the dew fall not early in the morning, unless it be hindred by the wind, it is a sign of rain. And if the worms, called wood-lice, or hog-lice, be seen in great quantities together, it is a token that it will rain shortly after. If the rainbow appear in calm weather, it is a manifest token of winds to follow. When the fire doth send forth his flames waveing, or that it sparkles more than ordinary, it is a sign of windy weather. The sea casting out great stone, or pieces of fome, it is a manifest token of stormy winds.

“If any great clouds be seen to pass aloft, and very high in the sky, look from whence it comes, then shall you shortly after have store of winds. When the beams of the sun be red and broad, and pierce the clouds like darts, they foretel winds. The hedghog commonly hath two holes, or vents, in his den, or cave, the one towards the south, the other towards the

north, and look which of them he stops; thence will great storms and winds follow. If the sun continue hot and scorching, many daies together, it is a token of winds to continue long together. The winds coming from the east are dry, commonly ingendring drought. The northern winds is evermore healthfuller than the southern. If the bees flie not far from their hives, it is a sign of foul weather. When oxen bite their fore-teeth, it is a manifest token of foul weather to follow. If the flame of the fire do wave up and down, or that sparkles flie and crack from it, there will stormy weather follow. If small clouds, dispersed and scattered abroad, appear in clear weather, it is a manifest token that foul weather following shall last long. The chirping of sparrows in the morning foretelleth foul weather. The blustering and noise of leaves and trees in woods, or other places, is a token of foul weather. Great store of snow and water in winter doth foretel that spring time, and summer following, shall be fair and warm. If the rainbow appear in the east toward the evening, it is a token of fair weather. If it lighten in the horizon without thunder, it is a token of fair and clear weather. When night-bats shew themselves in great numbers, or more timely in the evening than they were wont, it is a manifest token that the next day after will be clear and fair. If kites be seen to walk and flie together, it is a token of fair weather. If little flies, or gnats, be seen to hover together about the beams of the sun before it is set, and fly together, making as it were the form of a pillar, it is a sure token of fair weather.

“When the clouds in the ayr are seen to decline downwards, it then doth foretel fair weather. When sheep and goats be seen to joyn, or couple together late, or in the evening, it prognosticateth fair weather. If oxen be seen to lie along upon the left side, it is a token of fair weather. If any mist fall, either in the spring or autumn, it foretells that day to be fair and clear. When the owl scricheth in foul weather, it is a token of fair weather at hands. If ants, or pismires, dwelling in any hollow place, do remove their eggs, it is a sign of fair weather.

“When eranes\* are seen to fly forth right, without turning aside, or back, it is a manifest token of fair weather. The moon appearing with a white circle, called halo, in form of a crown, foretelleth fair weather to ensue. If it lighten in the air, and weather being clear, it is a sign of hot weather. If ravens, or crows, be seen to stand gaping towards the sun, it is a manifest sign of extream heat to follow. When kites are seen to play and flye leisurely in the air, it is a sign of heat. When the ayr is sultering and very hot, it is a sign of cold weather to ensue. It is a sign of manifest cold weather if the dew fall not in the morning, especially not being hindred by the wind.

“If in the winter the sun setteth more clear red, and bright than it was wont, and that a northern wind blow, it is a sign the night will be very cold. If that the ayr in our region be faint and warm, it is a token of snow to follow. The appearing of a comet,

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\* An old word for *spiders*.

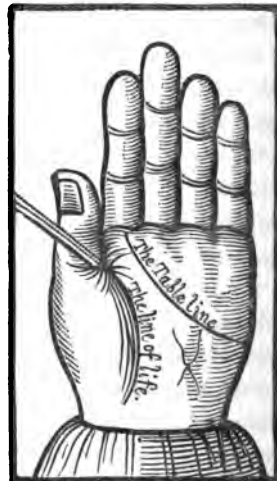


or blazing star, is a token of a dear year. When birds fly, and flock together in companies, with crying and chirping forsake the island, the woods, or fields, and withdraw themselves near to cities, towns, and houses, it foresheweth great barrenness, dearth, and want of victuals to ensue.

“Thus said my author long ago,  
Which now too true we find:  
None knows his friend now from his foe,  
Nor which way blows the wind.”

3. DR. TROTTER'S FORTUNE BOOK, resolving all manner of questions relating to life, long or short; an account of the prosperous days in the twelve months of the year; the interpretation of dreams, &c. To make a young woman exceeding beautiful, and an old woman very handsom. 8vo. Printed by J. Read, near Fleet-street, 1708.

The annexed wood-cut, which is copied from the title-page of this tract, has been selected as affording a good illustration of the table-line and the line of life, the position of which are here clearly exhibited. “Well,” says Launcelot, *Merch. Ven.*, ii, 2, “if any man in Italy have a fairer table, which doth offer to swear upon a book.—I shall have good fortune; go to, here's a simple *line*



*of life!* here's a small trifle of wives." Dr. Trotter says, "To know whether life be long or short, take notice in this case, that the line of life is that which spreads itself up the middle of the left-hand, and if it extends without cuttings, or rugged crossings, to the root of the middle finger, a long life is promised; but if it be short and broken, then sickness and other casualties will trip up the party's heels."

*"To know whether the man or wife shall die first,* Count the letters of the Christian and surnames that stand for figures, as C, D, I, L, M, V, X, and so reckon what they stand for in account of numbers, and those that have the superior numbers is held to be the survivor.

*"How a maid, or widow, shall know who she shall marry.* If the young woman, or widow, has any particular letter on her wrists, or any part of her hand, and one she can approve of comes to her, his name beginning with that letter, let her then prick up her ears, for the first comer in this case is suitable to her inclination, and will certainly be her husband as soon as she's marry'd to him.

*"Observations of undertaking business from the age of the moon.* To do this, observe what day of the moon you was born on. If on the first day, he, or she, shall be increasing in riches. The fifth, mischief is threaten'd by thieves and robbery. The seventh, riches is promis'd by the death of friends. The ninth, long life. The eleventh, the party will be fortunate in children. The thirteenth, success by industry.

“ *The interpretation of dreams.* To dream you swim in a tempestuous water denotes you will have much trouble. To dream you see a purse hanging by your bed-side, with gold in it, signifies you shall find hidden treasure. To dream you put on new apparel signifies a change of your condition. To dream you hear musick signifies mirth and jollity. To dream you carry books signifies you shall have preferment by learning. To dream of much gold denotes riches. To dream of many suns and moons signifies you will be happy in children that will rise to great promotion.

“ *To know your fortune, or misfortune, in marriage.* If the lines of your hands, such as the figures of crosses, starts, and parallels, be fair, they promise you good success in matrimony: but those that point at misfortunes, in this state, are lines broken and abrupt, like grates.

4. THE LOYAL GARLAND, or a choice collection of songs highly in request, and much esteemed in the past and present times; made by divers ingenious persons, on sundry occasions, for the sake of merriment. And sung with great applause, as being the flower of collection and rarity. 12mo. London. Printed for T. Passinger, at the Three Bibles, on London-bridge, 1686.

In black-letter. This volume, containing eighty-three songs and ballads, is supposed by Beloe (*Anecdotes of Literature*, vi, 90) to be unique, and as its contents are of considerable interest, a rather minute account of it may not be unacceptable. A few ex-

tracts are given in *Pieces of Ancient Poetry*, 4to., 1814, where it is called "a volume of extraordinary rarity."

It contains, amongst others, the following songs:—

1. Loyelty turn'd up Trump, or the danger over ; *In vain ill men attempt us.*
2. The kind Shepherd ; *Dear Dorinda weep no more.*
3. The Marriage joy ; *Joy to the Bridegroom fill the sky.*
4. The mournful Shepherd ; *There is a black and sullen hour.*
5. The Loyalists Incouragement, a song to the tune of "Now, now, the fights done."
6. The Trouper.
7. The young Maiden's request to her mother.
8. The answer.
9. The Discontented Lover, a song to two voices.
10. The Loyal Seaman's Delight, to the tune of "The Cannons roar."
11. The love-sick maid.
12. Tyranick Love, or the cruel Mistress.
13. The Country Pastime, in the west country dialect.
14. Upon defacing of Whitehall.
15. The new Droll.
16. Canary's Coronation.
17. A dialogue between a husbandman and a servingman.
18. A new country dance.
19. On the taking of Mardike.
20. The Bull's Teather.
21. The merry goodfellow.
22. The merry bells of Oxford.
23. A song in praise of Canary. The last ballad commences as follows:—

Listen, I pray, to the words I've to say,  
 In memory firm and certain,  
 Rich wine doth us raise to the honor of the bays,  
*Quod non facere desertim.*

Of all the juice that the gods do produce,  
 Sack shall be preferred before 'um ;  
 It's sack that shall create us all,  
*Mars, Bacchus, Apollo, Virorum.*

We abandon ale, and beer that is stale,  
*Rosa solis* and damnable hum ;  
 But we will crack, in the praise of sack,  
*Against omne quod exit in um.*

This is the wine in former time  
 Each wisest of the magi  
 Was wont to carouze, and frolickly bouze,  
*Recumbans sub tegmine fagi.*

5. A FULL, TRUE, AND PARTICULAR ACCOUNT OF THE GHOST, OR APPARITION OF THE LATE DUKE OF BUCKINGHAM'S FATHER, which several times appeared in armour to one of the duke's servants, and, for about half a-year before, foretold the duke's death. 8vo. Printed by F. C., in the Old Bailey, n.d.

This tract has a hideous wood-cut of a ghost in armour, holding a staff, a type for the ghost in Hamlet ! The story here related is well-known. It refers to a prophecy of the assassination of Villiers.

6. THE CHILDREN'S EXAMPLE: shewing how one Mrs. Johnson's child, of Barnet, was tempted by the devil to forsake God, and follow the ways of other wicked children, who us'd to swear, tell lies, and disobey their parents: how this pretty innocent child, resisting Satan, was comforted by an angel from Heaven, who warned her of her approaching death: together with her dying speeches, desiring young children not to forsake God, lest Satan should gain a power over 'em. 8vo. Enter'd according to Order, n.d. In verse, with five wood-cuts.

7. THE PIOUS VIRGIN, OR RELIGIOUS MAID, being

a relation of the wonderful and divine speeches of Sarah Shrimpton, daughter to Mr. Shrimpton, living in Rochester, who falling into a trance, declared the wonderful things she had seen; desiring young children to serve the Lord in the time of their youth, in order to obtain salvation. 8vo. Licensed according to Order, n.d.

In verse, with seven curious wood-cuts. The titles of these tracts sufficiently exhibit their nature, and however fictitious we may now consider them, it is not impossible they rendered true service to religion in their day.

8. **THE PLEASANT AND PRINCELY HISTORY OF THE GENTLE CRAFT**, a discourse containing many matters of delight, very pleasant to read. 4to. n.d.

In black-letter, with cuts, but imperfect. This volume formerly belonged to White of Lichfield. It is written in prose and verse. Of the latter, the following song, on St. Hugh's bones, may be taken as a specimen :

First, a drawer and a dresser,  
 Two wedges, a more and a lesser:  
 A pretty block three inches high,  
 In fashion squared like a dye,  
 Which shall be called by proper name  
 A hnb-block, the very same;  
 A hand-leather, and a thumb-leather likewise,  
 To pull out shoo-thred we must devise:  
 The needle and the thimble shall not be left alone,  
 The pincers, and the pricking-aul, and rubbing-stone;  
 The aul-steel, and tacks; the sowing-hairs beside,  
 The stirrop holding fast, while we sow the cow-hide:

The whet-stone, the stopping-stick, and the paring-knife,  
 All this doth belong to a journeyman's life:  
 Our apron is the shrine to wrap these bones in:  
 Thus shrowded we St. Hugh's bones in a gentle lamb's-skin.

9. THE BEAUTIFUL SHEPHERDESS OF ARCADIA, a ballad. 8vo. Tewkesbury, n.d. *There was a shepherd's daughter came tripping on the way.*

The original of this, which occurs in various forms, is a ballad entitled "The Maid and the Magpie," of the time of Henry VIII, preserved in MS. Rawl. C. 258, in the Bodleian Library. The following extract will sufficiently exhibit the conduct of the story:

"But sythe ye have i-leyn me by,  
 And broght my body unto shame,  
 Some of your good ye wylle part with me,  
 Or elles be Cryst ye be to blame."

"I wyl be advysyd," he sayde,  
 "The wynde ys wast that thow doyst blowe;  
 I have anoder that most be payde,  
 Therefore the pye hathe pecked yow."

"Now sythe ye have i-leyn me bye,  
 A lyttle thyng ye wylle telle,  
 In case that I with chylde be,  
 What ys your name? Where doo ye dwell?"

"At Yorke, at London, at Clerkenwelle,  
 At Leycester, Cambrygge, at myrre Brystowe;  
 Some calle me Rychard, Robert, Jack, and Wylle,  
 For now the pye hath peckyd yow."

10. THE READING GARLAND, OR DICK AND KATE'S

HAPPY MARRIAGE. 8vo. Tewkesbury, n.d.

Ye pretty young maids that mourn'd many years,  
Cheer up your hearts, and dry up your tears,  
And let not sad grief and sorrow take birth,  
For here I have brought you a garland of mirth.

- This is a version of another ballad in the same MS. of the time of Henry VIII. It is curious how long the early popular ballads held their place. For more than two centuries many of them were used under very slightly varied forms.

11. THE SUFFOLK COMEDY, in three parts. Tune, "*Phyllis the lovely.*" 8vo. Tewkesbury, n.d.

A curious old legendary ballad. It contains an incident, not uncommon in such compositions, of a girl dressing herself in male attire, and following her lover. Shakespeare, who has made good use of this fragment of ancient romance, addressed an audience whose notions of propriety and probability were not violated by its introduction. The present ballad is reprinted in *The Suffolk Garland*, 1818, p. 183, from a copy supposed to be unique. Its rarity, however, is not very great; and I possess several editions, chiefly printed in the north of England.

12. THE EXETER GARLAND, containing two excellent new songs: a tragical relation of two constant young lovers that died, on the road, for each other: no wit like to that of a woman's, or the old woman well fitted by her daughter. 8vo. Licens'd and enter'd according to Order, n.d.



In the first of these ballads is a curious allusion to the custom of breaking a gold ring into two pieces for tokens of affection :—

A ring of pure gold she from her finger took,  
 And just in the middle the same then she broke ;  
 Quoth she, " As a token of love you this take,  
 And this as a pledge I will keep for your sake."

13. THE EGYPTIAN FORTUNE-TELLER, in two parts; stating proper questions for men in the first part, and for the women in the second part. 12mo. n.d.

In verse and prose, containing a good deal of nonsense, as might be conjectured from the title. The following " Considerations on love and marriage, for young people" are curious :—

" If a hare cross you in the morning, it is a sign of some loss, or sickness ; but if it pass by on your right-hand, it is a token of marriage and good fortune. If you dream that a red-breast brings you a green bough in its mouth, it betokens marriage and many children. A mole on the left hip, shews that you will be greatly beloved. A cross on the hand, over the line of life, shews you will bury the party you marry. As many crosses as there is on your wrist-joint, so many children you may expect. The unusual fluttering of sparrows against your window, is a sign of good news from an absent sweetheart, or a near relation. If on Easter-eve you would dream of the party you wish to marry, lay a bunch of rosemary under your pillow. If you dream you hear music, it denotes wedlock with joy and happiness."

14. A NEW SONG, CALLED THE FARMER'S RANT, OR JOCKEY'S DREAM, shewing the pride and ambition of the farmers and factors, and the distressed and deplorable condition of the poor at this day. 12mo. Licensed and entered according to order, n.d.

Perhaps the following lines will establish the date of this poem :

Our wives they shall wear their long ruffles,  
 Our daughters their negligees:  
 Our sons, with the keys of their watches  
 Hang dangling down to their knees.

15. ROBIN HOOD'S GARLAND, being a compleat history of all the notable and merry exploits perform'd by him and his men on divers occasions. To which is added three original songs, which has not been printed in any edition for upwards of an hundred years. 12mo. Printed for James Hodges, at the Looking-glass, over against St. Magnus Church, London-bridge, n.d.

This edition is mentioned, because it contains the earliest copy yet known of the song of "Robin Hood and the Ranger," which was found by Ritson and Gutch only in modern York editions. See Mr. Gutch's elegant edition of *Robin Hood*, ii, 272. Contains ninety-six pages, and a woodcut frontispiece, with verses underneath.

"As for the rest of Robin Hood's career, as well as the tale of his treacherous death, they are to be found in those black-letter garlands, once sold at the low and easy rate of one half-penny, now cheaply purchased at their weight in gold."—*Ivanhoe*, ii, 330.

16. A MERRY SONG, CALLED "LOVE IN A BARN, OR RIGHT COUNTRY COURTSHIP," shewing how a London lord was tricked by a farmer's daughter. 12mo.

But still reply'd the country girl,  
 "I've something more to say,  
 Amongst the ladies I can't dance,  
 Except it were the *hay*." (P. 4.)

17. THE REMARKABLE CASE OF SARAH MASON, a young woman of twenty-three years of age, who is now in Hide-park Hospital for a most strange and uncommon disorder, who was on the 20th of last month opened before a great number of the most eminent physicians and surgeons in London, and had a surprizing monster taken from her, which had been growing within her three years. 12mo. Licensed and entered according to order, n.d.

A revolting account of an animal said to have been taken from this woman. The tract says, "It was, in form, much like a lizard, and of a nasty greenish colour. It had four legs, and had feet like eagle's talons, having three claws on each foot; its mouth was very wide, but had four teeth, and those very small. Its length, from head to tail, measured full twenty-three inches, and was sixteen inches round. When it was put into the machine, which was prepared to hold it in, it flew about, and beat itself with such violence that it died in about an hour after it was taken out."

18. THE CHARMER, OR THE LADY'S GARLAND, containing two hundred and thirty-five favourite new songs. 8vo. Lond., 1764. *Front.*

This volume contains, "Hymen, a new occasional

interlude, as it is perform'd at the Theatre Royal in Drury-lane," and which is erroneously said, in the *Biographia Dramatica*, p. 316, to have been never published. It was written by a person of the name of Allen, in honour of the marriage of the Princess Royal of England to the Prince of Brunswick.

19. AN ACCOUNT OF THE LAST WORDS OF CHRISTIAN KER, who died at Edinburgh on the 4th of February, 1702, in the eleventh year of her age. 12mo. Edinb., 1759.

20. ACCOUNT OF THE-CRUEL MASSACRE COMMITTED BY JOHN PORTEUS, Captain of the City Guard of Edinburgh, at the execution of Andrew Wilson, merchant, upon the 14th of April, 1736; together with the terrible execution of Captain John Porteus on the 7th of September, 1736, in the Grass-market of Edinburgh, on a sign-post, about twelve o'clock at night. 12mo. Printed in the year 1789.

This tract shows how long the feeling against Porteus continued in Edinburgh for the proceedings which took place at the execution of Wilson and Robertson. The transaction is well known to all readers of the Waverly Novels.

21. RARE AND GOOD NEWS FOR WIVES IN CITY AND COUNTRY, or a pleasant vindication of the marry'd women from the many failings laid to their charge by their ill-humour'd husbands, and the ways and means by which they may put a stop to their several clamours: with an excellent secret to prevent the most chollerick of husbands from ever

laying hands on his wife. Also, how a wife may get the upper-hand of her husband, and so far rule the roast, that she may easily reclaim a bad husband to be very good and obedient to her in all things she can desire. 8vo. London. Printed for E. Sawyer, in Gracious-street, 1706.

22. THE FIFTEEN COMFORTS OF MATRIMONY, OF a looking-glass for all those who have enter'd in that holy and comfortable state, wherein are sum'd up all those blessings that attend a married life. Sm. 8vo. London. Printed in the year 1706.

The above are two out of five similar tracts, all dated the same year, the titles of the others being scarcely capable of transcription. They are curious illustrations of the manners of the times. The following, which occurs in the same volume, contains a notice of the old custom of *flinging the stocking*.

23. THE FRENCH KING'S WEDDING, OR THE ROYAL FROLICK: being a pleasant account of the intrigues, comical courtship, catterwauling, and surprizing marriage ceremonies of Lewis the XIVth with Madam Maintenon, his late hackney of state. With a list of the names of those that threw the stocking on the wedding-night, and Madam Maintenon's speech to the king. As also, a comical wedding-song sung to his majesty by the famous Monsieur la Grice, to the tune of "The Dame of Honour." Sm. 8vo. London. Printed by J. Smith, near Fleet-street, 1708.

24. THE HISTORY AND COMICAL ADVENTURES OF HARLEQUIN, AND HIS PLEASING COMPANION, COLUMBINE. 12mo. London, c. 1770.

This tract is illustrated with cuts, representing the

tricks of their antics, and the text explains them. At the end is "A song in praise of a single life," to the tune of "The Ghost's Hearse."

25. **SONGSTER'S MAGAZINE**, being a choice collection of the newest songs sung at Ranelagh and Vauxhall Gardens, the Theatres Royal, and all other places of public entertainment. 8vo. pp. 8., n.d.

Although this tract is of a comparatively recent date, it is worthy of notice as containing a copy of the puppet-play of *The Broken Bridge*. A gentleman is at one end of the bridge, and an impertinent carpenter at the other. The following is a specimen of the dialogue which passes between them :

*Traveller*. Pray can you inform me the road to town?

*Carpenter*. Don't you see it in the river? Tol le lol de rata!

*Trav*. How can I cross the river?

*Carp*. Ducks and geese with ease get over. Tol le lol de rata!

*Trav*. Quite a natural! He thinks I can swim like a duck, or fly like a goose; I've a good mind to pull off my boots and wade it over. But let me see: the water looks deep. Harkee, friend!

*Carp*. Ho!

*Trav*. Is the river deep?

*Carp*. A stone thrown in will find the bottom. Tol le lol de rata!

*Trav*. This answer might please his companions. I know very well a stone won't reach the sky. Ha,

ha! I see a house on the other side! Hip, friend! Who does that house belong to?

*Carp.* Not to you, but to its master. Tol le lol de rata!

*Trav.* I know very well, Mr. Impertinence, it don't belong to the servant. Amazing I can't get a proper answer from this insolent fellow! I'll refine my discourse. Hip, Mister Carpenter, I want to know if the wine be good.

*Carp.* It is so good it makes me tipsy. Tol le lol de rata!

26. NIMBLE AND QUICK, PICK AND CHUSE WHERE YOU WILL. Here is something to fit and please every body, containing the humours of the age, being whimsical, witty, diverting, and comical, with useful remarks on the virtues and vices of the times. 8vo. n.d.

"I love strong-beer twice in the year, that is summer and winter. Shew me a poet, a painter, and a quaker, and I will shew you three liars. Ballad-singers have the most honest trade in the world for money: it also is an ancient and honourable calling, for Homer also was one." The tract is filled with sentences of this kind.

27. A GUIDE FROM THE CRADEL TO THE GRAVE, being a companion for young and old, wherein we may see the various stages of this life. 12mo. Printed and sold by Edw. Midwinter, at the Three Crowns and Looking-glass in St. Paul's Church-yard, 1732.

With wood-cuts, the first representing a child riding her hobby-horse. This may be called a nursery version of *The Seven Ages*. It is written in verse.

28. THE HOLY DISCIPLE, OR THE HISTORY OF JOSEPH OF ARIMATHEA, wherein is contained a true account of his birth, &c. Also the occasion of his coming to England, where he first preached the Gospel at Glastenbury in Somersetshire, where is still growing that noted white thorn which buds every Christmas Day in the morning, blossoms at noon, and fades at night, on the place where he pitched his staff in the ground. 12mo. n.d.

“But what is more remarkable is the white thorn, otherwise called the holy thorn, which to this very time is noted throughout all Europe for budding, yearly, on Christmas Day in the morning, blossoming at noon, and fading at night: and the reason is as abovesaid, for that it was the staff of Joseph of Arimathea, which he used in travelling; and there where this white thorn grows, fixing it in the earth, it grew to what it now is: and tho’ the times of superstitious popery in these kingdoms be abolished, yet thousands of people of different opinions go once a year to see it, as being a most miraculous curiosity; which also brings foreigners beyond sea to behold it at its usual time of shewing, a wonder that is really supernatural, as being a matter contrary to the course of nature, and may make us cry out with the Psalmist, ‘O Lord, my God, how marvellous are thy ways,’” pp. 16-7.

29. A DIALOGUE OF COURTSHIP BETWEEN JOCKEY



AND MAGGY, as they were coming from the market, or the wonderful works of our John, giving excellent instructions how to court a country girl. 12mo. 1793.

In five parts, written in the Scottish dialect. This was, till within the last few years, a favourite chap-book in the north of England. At p. 34 is "an elegy upon the death of Jockey's mother."

30. THE SCOTS PIPER'S QUERIES, OR JOHN FALKIRK'S CARICHES; to which are added his comical and witty jokes when in courtship with an old fidler's widow, who wanted the teeth. 12mo. n.d.

"Q. What time is a scolding wife at the best? A. When she is fast asleep. Q. Who was the goodman's muckle cow's calf's mother? A. The muckle cow herself. Q. What is the likest thing to a man and a horse? A. A taylor and a mare. Q. What is the hardest dinner that ever a tailor laid his teeth to? A. His own goose, though ever so well boil'd or roasted. Q. How many toad's tails will it take to reach up to the moon? A. One, if it be long enough. Q. How many sticks gang to the bigging of a craw's nest? A. None, for they are all carried."

31. MAD TOM'S GARLAND, composed of six excellent songs. 12mo. Licensed and entered according to Order, n.d.

This tract will call the play of *King Lear* and Poor Tom to the reader's remembrance. The annexed cut is reduced from a larger one in the title-page; and affords a good idea of the *Bedlam Beggar*, thus described

by Holme, 1688:—

“The Bedlam is in the same garb, with a long staff, and a cow or ox horn by his side; but his clothing is more fantastick and ridiculous, for being a madman, he is madly decked, and dressed all over with ribbins, feathers, cuttings of cloth, and what not, to make him seem a madman



or one distracted, when he is no other than a dissembling knave.”

I am old Mad Tom, behold me,  
 I am old Mad Tom, behold me,  
 And my wits are quite fled from me!  
 I am mad I am sure, I am past all cure,  
 Yet I hope to be reclaimed.

I apprentice was to Vulcan,  
 I apprentice was to Vulcan,  
 And serv'd my master faithful,  
 Who makes all tools for such jovial souls,  
 But the gods have been ungrateful.

I'll climb the lofty mountains,  
 I'll climb the lofty mountains,  
 There will I fight the gypsies;  
 I'll play at bowls with the sun and moon,  
 And win them in th' eclipses.

I'll climb the frosty mountains,  
 I'll climb the frosty mountains,  
 I'll gather stars by clusters,  
 And put them into my budget:  
 And if that I am not a roaring boy,  
 Let all the nation judge it.

I'll climb the snowy mountains,  
 I'll climb the snowy mountains,  
 And there will I skim the weather:  
 I'll pluck the rainbow from the skies,  
 And splice both ends together.

32. BESS OF BEDLAM'S GARLAND, containing several excellent new songs. 12mo. n.d.

See, see, poor Bess of Bedlam,  
 In mournful plight and sadness;  
 I shake my chains and rack my brains  
 In all extreams of madness.

33. A STRANGE AND WONDERFUL RELATION OF THE LIFE AND DEATH OF ROGER WRIGHTSON AND MARTHA RAILTON OF THE CITY OF DURHAM. 12mo. n.d.

Showing "how the young man fell sick on Shrove Tuesday last, and died the 13th of March following: wherein is set forth the hard usage which the young woman met with during the time of his sickness, and upon hearing the first toll of the passing bell, she fainted away; but by the shrieks and cries of her mother and a young woman, call'd her back again, and in amazed condition continued about twelve hours, and then she died. Also, the weeping lamentation

made by both friends at the grave, wherein she was first decently laid, and then him ; being a fit pattern for all young men and women to prove constant in love ; with a word of advice to all hard-hearted parents not to cross their children in love." The narrative further informs us, "he was observed to say three times just before he died, *Martha, Martha, come away.*" In prose and verse.

34. PIETY DISPLAY'D IN THE HOLY LIFE AND DEATH OF ST. ROBERT, THE HERMIT AT KNARESBOROUGH: also the abstemious life of Henry Jenkins. 12mo. Knaresborough, 1787.

With a portrait of Henry Jenkins, who, according to this account, "lived to the amazing age of one hundred and sixty-nine: the battle of Flowden-field was fought Sept. 9, 1513, and he was about twelve years old when that battle was fought, so that H. Jenkins lived one hundred and sixty-nine years, viz., sixteen years longer than old Parr, and was the oldest man born since the Deluge."

35. DUN'S GARLAND, containing three new songs: "The devil of Dun, or the wolf worsted"; "A new song of Hatfield's Chace"; "Trading will mend when the wars are all over". 12mo. Printed May 1742.

36. THE KING AND TINKER'S GARLAND, containing three excellent songs: "King James the First and the fortunate tinker"; "The tailor outwitted by the sailor"; "The lawyer and the farmer's

daughter. 12mo. Sheffield. Printed by John Garnet, at the Castle-green-head, near the Irish-Cross, Sept. 1745.

“Come, now to be brief, let’s pass over the rest,  
Who seldom, or never, was given to jest,  
And come to King James, the first of the throne,  
A pleasanter medley sure never was known.”

This is the earliest edition of the ballad I have met with. A traditional version is printed in Mr. Dixon’s *Ancient Poems*, p. 109.

37. A HORN-BOOK, in black letter, of the time of Queen Elizabeth.

Horn-books are now so completely out of use that few persons are acquainted with their precise nature. The present one, which appears to be at least as ancient as 1570, is mounted on wood, and protected with transparent horn. There is first a large cross, the *criss-cross*, and then the alphabet, in large and small letters. The vowels follow next, and their combinations with the consonants; the whole is concluded with the Lord’s Prayer, and the *Roman* numerals. The Arabic numerals are not given. The horn-book is mentioned by Shakespeare in *Love’s Labour’s Lost*, v. 1; and we have here the *ba*, the *a*, *e*, *i*, *o*, *u*, and the horn, everything in fact alluded to by Moth. It is also described by Ben Jonson,—

The letters may be read, *thorough the horn*,  
That make the story perfect.

Cotgrave has, “*La Croix de par Dieu*, the Christ’s-crosse-rowe, or *horne-booke* wherein a child learnes

it;" and Florio, ed. 1611, p. 93, "*Centuruóla*, a childes horne-booke hanging at his girdle."

"Commether, *Billy Chubb*, an breng tha hornen book. Gee me tha vester in tha windor, you *Pal Came!*—what! be a sleepid—I'll wáke ye. Now, *Billy*, there's a good bway! Ston still there, an mine what I da zâ to ye, an whaur I da pwint.—Now; criss-cross, girt â, little â—b—c—d.—That's right *Billy*; you'll zoon lorn tha criss-cross-lain—you'll zoon au-vergit Bobby Jiffry—you'll zoon be a *scholard*.—A's a pirty chubby bway—Lord love'n!"—*Specimens of the West Country Dialect*.

Horn-books are now of great rarity, and even modern ones are very seldom seen. I have been told, on good authority, that an advertisement, many times repeated, offering a considerable sum for a specimen, failed in producing an answer. A tale, illustrative of Lord Erskine's readiness, relates that when asked by a judge if a single sheet could be called a book, he replied, "The common horn-book, my Lord."

38. THE BATTLEDORE, OR FIRST BOOK FOR CHILDREN. 12mo. n. d.

This battledore is printed on cardboard, and contains the alphabet and simple combinations of letters. It is, in fact, a substitute for the horn-book. The phrase, "to know A. B. from a battledore," refers to this kind of book.

39. THE TRADESMAN'S LOOKING-GLASS, OR A HUE AND CRY AFTER MRS. MONEY AND HER SISTER TRADE. 8vo. n. d.

A satirical tract, with woodcuts. Some of the trades speak in verse, *e. g.*—

The shoemaker stands, and hath nothing to do,  
But drinks all the ale that dame Betty doth brew;  
Had he but the gold which the miser lays up,  
He'd feast on St. Monday as friend of the cup.

40. CELIA'S NEW GARLAND; "Celia's Complaint;" "the Young Men's Warning-Piece;" "the Cruel Woman, or the Monster of a Wife," &c. 12mo. London, printed for Edw. Midwinter at the Looking-glass on London-bridge, n. d.

The eighth song is entitled, "The Cruel Woman, or the Monster of a Wife, being the prison groans of Margaret Hayes, with a dialogue between Thomas Billings and Thomas Wood, her two bloody companions now in Newgate, for the inhuman murder of her husband by cutting off his head." This garland contains nineteen pages, and two woodcuts.

41. THE BLOODY GARDENER'S GARLAND, composed with several excellent new Songs. 12mo. Entered according to Order, 1779.

42. THE NEW FORTUNE-BOOK FOR BACHELORS, HUSBANDS, WIDOWERS, WIVES, MAIDS, AND WIDOWS, shewing the good or bad luck that may attend them in their lives. 12mo. n. d.

The following extract will serve as a specimen of this tract:—"In what hour to find the true female fern-seed, which is of excellent use in love affairs. Particular critical is the time when this fern must be

gathered, it being only in five minutes on Midsummer eve. By a good watch you must observe the true hour of eleven o'clock at night, being in a field where fern grows, from fourteen minutes after the said hour to nineteen minutes; strike the leaves thereof over a clean piece of white paper, on which must be written the characters of the seven planets, and the twelve signs, and the female seed of that vegetable, which is red, will drop out on the paper; put this into sack or Rhenish wine, and drink it: 'twill cause the person you court to have strong desires to marry you without delay."

43. THE WHOLE ART OF LEGERDEMAIN, OR HOCUS POCUS IN PERFECTION, by which any person of the meanest capacity may perform the whole art without a teacher; as performed by the best artist in the world: to which are added several tricks of cups and balls, &c., as performed by the little man without hands or feet: the wonderful art of fire-eating. 12mo. Bow Churchyard, n. d.

Strange arts are herein taught by slight of hand,  
 With which you may divert yourself or friend:  
 The like in print was never seen before,  
 So you must say now you have read it o'er.

With numerous cuts, one of which, at p. 8, the man eating fire, is a curious specimen of the rough embellishments with which this class of books are adorned.

44. GOD'S JUST JUDGMENT ON BLASPHEMERS, being a terrible warning-piece to repining murmurers, set forth in a dreadful example of the Almighty's wrath on one Mr. Thomas Freeburn, a farmer near



Andover in Wiltshire, who utter'd those horrid and blasphemous expressions, that God never did him any good in his life, and he believed did not know what he did himself; with other words too monstrous and devilish to be repeated: upon which he was immediately struck speechless, motionless, and almost without sign of life, and fell down as in a dead sleep; and no strength either of men or horses has been able hitherto to remove him from the ground. Also an account of his wicked life and actions for twenty-four years before this just judgement fell upon him, with his coming to his speech again in four months and twenty days' time, and the terrible sights he saw in the other world, which he has discover'd to some thousands of spectators, &c. 8vo. n. d.

45. LOVE'S TRUE ORACLE, or a new and curious fortune-book for men, maids, wives, and widows, plainly and truly resolving, after a new and ingenious method, whether life be long or short, &c. 12mo. n. d.

*To dissolve and hinder witchcraft, and to prevent a thief from breaking into the house.* Pimpernal, governed by the sun, being gathered the latter end of July half an hour after two in the afternoon, or something more: take this herb, and sew it up in a yellow silk rag, stitched with yellow silk, and lay it under the threshold, hindereth the witch from coming in, and dissolveth witchcraft; or take a quill of quicksilver, and stop it with yellow wax very well, and lay it under the party bewitched, and the enchantment will cease.

*The virtue and use of marygold in discovering a thief.* Gather this herb in the middle of August, on a

Saturday, three quarters of an hour after sun-rising, and put in a leaf of laurel, and then write the party's name that useth it, and if he hath anything stolen, put it under the pillow at night, and he shall see the thief in his dream, and know him. This hath been approved.

If the gaul of a cow is secretly hid in the east side of the house, no thieves will venture to break into the house.

*To cure the tooth-ache.* Take one head of garlick, the skin peeled off and bruised; lay it in equal parts on the soles of the feet, and bind it fast on; it will help them speedily by drawing the humours out of the soles of the feet. Those who have taken this medicine have not been troubled with the tooth-ache for several years after.

46. A NEW PROPHECY, or an account of a young girl (of Torver, in the parish of Ulverston, in Lancaster), not above eight years of age, who being in a trance, or lay as dead for the space of forty-eight hours; with an account of the strange and wonderful sight that she see in the other world. 8vo. n.d.

The title further states it contains, "an alarm from heaven to the inhabitants of the earth, giving an account how crying sins of the day and time do provoke the Almighty; with strange and wonderful things, as a warning to this last and worst age, agreeable to the Holy Scriptures and divine revelation: the like never published, that the saying of the Almighty may be

fulfilled, 'That out of the mouth of babes and sucklings God will perfect praise.' In the account of the trance we are told, 'The envious and discontented were howling like mad dogs: the oppressors of the poor were trodden under foot by the devils in the burning flames; in the midst of which lake were the swearers, lyars, and covetous persons, bearing the wrath of God to all eternity!'"

47. **GOD'S JUST JUDGMENT AGAINST JEALOUS PERSONS**, the case of Mr. William Watts, a gentleman of very good estate in the parish of Milverton, near Taunton in Somersetshire. 8vo. n.d.

In this narrative, the devil is represented as appearing to him in the fields in the shape of a nobleman, and persuading him to murder his wife, whose conduct had alarmed his jealousy. The devil's speech is given entire, and was no doubt considered authentic by the people amongst whom tracts of this kind were circulated.

48. **THE SURRY WONDER**, giving a true and strange relation of Mr. Henry Watts, minister of Rygate, in the county of Surry, who lay in a trance forty-eight hours. 8vo. Licensed and enter'd according to Order, n.d.

According to this account, the coffin was on the point of being consigned to the earth, when a struggling noise was heard inside, and on its being opened, the supposed corpse lifted up its hand, and by degrees recovered. In the curious account given of the revelations made to him in his trance, he says, "As soon as my soul was separated from this lump of earth, all

my sins were exposed before me, seeming engraved as on a marble table in crimson letters, which very much astonished me. The scroll was very large, every title of them being fresh in my memory. It caused me almost to despair; when at that very instant, an angel presented me with a white and pleasant roll, in which all my good acts were written in letters of shining gold, as also my holy prayers and charitable practices, which shined above all the rest more gloriously, so that a great and heavenly joy seized my soul."

49. THE ROYAL GARLAND OF PROTESTANT DELIGHT, fully furnished with variety of new songs upon sundry occasions: fitted to the capacities of all loving subjects both in city and country. 12mo. Printed for J. Blare at the Looking-glass on London-bridge, 1689.

A curious little volume, in black-letter. The following ballad may be selected as a specimen. It is a companion to "The witty lass of Somersetshire, or the fryer serv'd in his kind," and is entitled, "Robin her true love's contrivance, in an answer to the fryer's misfortune": tune is, "O so ungrateful a creature":

Now, my sweet amorous Nancy,  
 Thou hast been wise in thy ways,  
 For I have reason to fancy  
 We soon our fortune's may raise;  
 Now in all haste we'll be marry'd,  
 And of a couple make one;  
 Matters so fairly is carry'd  
 That we'll not long lye alone.

Oh! how my riches increases,  
 Which makes my heart blithe and light:

Here I have twenty broad pieces  
 Besides good silver so bright:  
 Thou wast the suttler inventor  
 Of this new prank which we play'd:  
 I might have thresh'd a whole winter,  
 And ne'er been half so well paid.

I'll buy a cow and a weather,  
 Likewise young yows that will breed;  
 And I will keep them together,  
 All in one pasture to feed;  
 Thou shalt spin woolen and linnen,  
 And I will harrow and mow,  
 Thus in a happy beginning,  
 First we will creep and then go.

As he his mind did discover,  
 Swearing to make her his bride;  
 Nancy was pleas'd at her lover,  
 And with a smile she reply'd:  
 Robin, true reason requires  
 Persons to seek after gain,  
 And 'tis good threshing of fryers,  
 For they yield excellent grain!

Then the inn-keeper, her master,  
 With many gentlemen more,  
 Laugh'd at the fryers disaster,  
 Vowing they never before  
 Heard a more prettier fancy,  
 Which did the fryer defeat,  
 Still they commended young Nancy,  
 Who was both wise and discreet.

50. FAIRY STORIES, containing "The Blue Bird  
 and Florina," "The King of the Peacocks and

Rosetta": whereunto is added an excellent new song, entitled "The Fairies Dance." 12mo. n.d.

The fairy stories contained in the chap-books of the last century are chiefly borrowed from the French, a circumstance greatly to be deplored, for had the rural tales been preserved, they would have been invaluable illustrations of our old fairy mythology. At p. 22, is a wood-cut of a circle of fairies dancing on the green, very rudely drawn, and similar to that in the tract of *Robin Goodfellow*, copied in Mr. Collier's *Bridgewater Catalogue*, p. 258.

51. DREAMS AND MOLES, with their interpretation and signification; to which is prefixed a collection of choice and valuable receipts concerning love and marriage. 12mo. n.d.

The divination by moles and dreams is here fully entered into. The former concludes with these lines,—

Thus have I finish'd what I knew  
 Concerning moles, which I have found true.  
 For moles that in our bodies grow  
 Do promise either bliss or woe.  
 Not that I'd have you trust so far  
 To throw aside all worldly care.  
 Many do this, when heaven above  
 His wish'd for joys can soon remove.  
 Therefore let not the reader's faith  
 Depend on what the author saith,  
 Nor pin it on a rotten sleeve,  
 Lest disappointment he receive.

A wise conclusion, though not conceived in the believing spirit most of these compositions so signally

exhibit. The following is a receipt "to make an excellent love-powder";—

"Take nettle-seed and juniper berries; dry and beat them to powder: then burn in the fire the claw of a crab, that it may also be powdered: mix them, and give the party as much as will lie on a silver penny in any liquor, and it will cause strange effects, without harm, by which a husband, or wife, through good management, may be obtained."

52. THE WANDERING YOUNG GENTLEWOMAN'S GARLAND, in five parts. 12mo. n.d.

This is a metrical story of Catskin, a tale which obtains in most languages. It is reprinted in Moore's *Pictorial Book of Ballads*, ii, 145. Gifford mentions his acquiring in early life "much curious knowledge of *Catskin*, and *The Golden Bull*, and *The Bloody Gardener*, and many other histories equally instructive and amusing." The title of *The Golden Bull* is here given. It is a very common chap-book.

53. THE GOLDEN BULL, OR THE CRAFTY PRINCESS, in four parts.—1. How a king courted his own daughter for marriage, threatening her with death if she would not consent to be his wife. 2. The lady's craftiness to be convey'd over sea in a golden bull to the prince she loved. 3. How her arrival and love came to be made known to the young prince. 4. How her death was contrived by three ladies in her lover's absence: how she was preserved, and soon after married to the young prince: with other remarkable accidents that happened. 12mo. n.d.

54. THE HISTORY OF LADY GODIVA AND PEEPING TOM, or the origin of the procession at Coventry Show-fair. Copied from an ancient record. 12mo. n.d.

The ordinary accounts of Lady Godiva have been repeated *ad nauseam*, and indeed it is somewhat difficult to say anything new on the subject. But the following narrative from Misson's travels in England, *Mémoires et Observations faites par un Voyageur en Angleterre*, 8vo. 1689,\* contains a curious early notice of the image of Peeping Tom, which seems to have escaped the attention of all writers on this subject. Perhaps it may interest some of our readers, if we extract the whole of Misson's account of Coventry. It is written in a lively style, and will bear perusal.

“ Sir William Dugdale, in his *Antiquities*, speaks of Coventry as of a city more ancient than Rome. Be that as it will, there are no monuments of that antiquity remaining there. About forty years ago, it was enclosed with good walls, but King Charles II caused them to be demolished soon after his Restoration. After the wicked rogues that martyred his father had beat him at Worcester, they pursued his army quite to Coventry, whither he intended to retire; but the inhabitants of that city, who were of a pack with the rest, shut their gates upon the poor prince, and were thereby the occasion of his being taken prisoner. This was the cause of the dismantling of Coventry. It has two fine churches, with handsome

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\* Translated by Ozell. 8vo. Lond. 1719.



steeples. In the market-place is a kind of pyramid, about seventy or eighty feet high, round which are little niches with the statues of the kings of England, from William the Conqueror. The festival held every year at Coventry, in memory of the Lady Godiva, is particular enough to deserve here a little abridgement of its history. Godfrey, Lord of Coventry, being provoked against this city, stripped it of its privileges, and put it in several respects into a very pitiful condition. The inhabitants, after having tried all imaginable ways to recover their liberty, at last happily resolved to throw themselves at the feet of the beautiful and gentle Godiva, the tyrant's wife. They conjured her to intercede for them, and she gave them her promise to do so. At first her prayers were in vain, and her husband even took it ill at her hands that she should concern herself for people against whom he was so much enraged. Nevertheless the good Godiva did not desist, and was so importunate with her husband, that at length he told her he would grant her request if she would do one thing. 'By St. Matthew,' answered Godiva, 'I will do anything in the world to deliver Coventry from its servitude.' 'By St. Thaddeus, then,' said Godfrey, 'you shall ride stark naked upon a white horse through every street in the town.' Godiva hesitated a little, but as she had sworn to do anything in the world, she found she could not refuse to do a thing which really was not so very difficult at that season of the year, especially too as her hair was so very long that it would almost

answer the purpose of clothing. Having made this resolution, Godiva caused it to be proclaimed by sound of trumpet that, while she was executing her lord's conditions, she commanded every inhabitant to retire, and have neither door nor window open, when she went by, under pain of death. All obeyed excepting a certain baker, who was punished as he deserved. The catastrophe of the story is that Godiva obtained the deliverance of Coventry, and to this day this lady's statue, finely dished up and adorned with flowers, is carried every year through the city in solemn procession, in the midst of illuminations, and other public tokens of rejoicing. They also show you the statue of the baker, at the same window, and in the same posture as he was in when he was taken up. Whoever lives in that house is obliged to new paint the statue every year, and to provide him with a periwig and a hat."

The tradition, as it obtains at present, tells us that Peeping Tom\* was a tailor; and Dr. Stukeley informs us that there was a window in Trinity Church in which were the figures of the earl and his lady, with the following inscription,—

I, Luryche, for love of thee,  
Grawnte Coventré tol-free.†

##### 55. THE DEVIL UPON TWO STICKS, OR THE TOWN

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\* He is called *Peeping Jack* in *Brome's Travels over England*, 1700, p. 74.

† Stukeley's *Itinerarium Curiosum*, 1776, ii, 19.

UNTIL'D, WITH THE COMICAL HUMOURS OF DON STULTO AND SEIGNOR JINGO, as it is acted in Pinkeman's booth in May Fair. 8vo. Printed by J. R. near Fleet-street, 1708.

A very rare tract, consisting only of four leaves, the title illustrated by the accompanying wood-cut. Don Stulto, escaping from an intrigue, finds himself in the chamber of an astrologer at Madrid. "He saw books and papers in confusion on the table, spheres and compasses on the one side, and viols and quadrants



on the other. Presently he heard a deep sigh break out just by him, which a little startled him: he took it at first for a nocturnal illusion, or imaginary phantom,

but hearing a second sigh, it made him cry out, 'What devil is it which sighs here?' "'Tis I, Seignor Stulto,' answers a voice, 'I have been three years enclos'd in one of these bottles. In this house lives a skilful magician, who by the power of his art, has kept me so long shut up in this close prison.'" The demon is liberated, and represented as "a very surprizing figure, about two foot and a half high, resting upon two crutches, with goat's legs, a long visage, sharp chin, a yellow and black complexion, a very flat nose, and eyes that seem'd like two lighted coals." Numerous notices of Penkethman, and his "booth," occur in the literature of the period.

56. SHAKESPEARE'S GARLAND, being a Collection of new Songs, Ballads, Roundelays, Catches, Gleees, comic Serenatas, &c., performed at the Jubilee at Stratford-upon-Avon. The musick by Dr. Arne, Mr. Barthelimon, Mr. Allwood, and Mr. Dibdin. 8vo. London, 1769.

This tract is worth notice, were it merely for the mention of Shakespeare's birth-place at p. 14, which entirely disposes of an assertion made in a violent article against the authenticity of the house, inserted in *Bentley's Miscellany*, founded on papers contributed by Mr. Welch, formerly an inhabitant of Stratford. The following lines were sung in chorus at the house in Henley Street where Shakespeare is said to have been born,—

Here Nature nurs'd her darling boy,  
From whom all care and sorrow fly,

Whose harp the muses strung :  
 From heart to heart let joy rebound,  
 Now, now, we tread enchanted ground,  
 Here Shakespeare walk'd and sung !

57. THE WARWICKSHIRE LAD'S GARLAND, composed of several excellent new Songs. 12mo. Licensed and enter'd according to Order, n. d.

Printed about the time of the Jubilee, containing a song respecting Shakespeare.

58. THE FACTOR'S GARLAND, containing the Factor's voyage to Turkey, where he found a dead Christian lying on the ground, and gave fifty pounds to have him buried, &c. 12mo. Worcester, n. d.

In a late reprint of this garland by Fordyce of Newcastle, we are told that it "was formerly in great circulation in this part of the country; it was published by Mr. John White, of the *Courant* office here, about a hundred years ago, and afterwards by his successor Mr. T. Saint: the writer of this note recollects some old persons who sing the garland from beginning to end, and has seen it in a collection of songs printed at London in the year 1738." According to Ritson, this garland is founded on the romance of Oliver of Castyle, 4to. 1518.

59. THE HORRORS OF JEALOUSIE, OR THE FATAL MISTAKE, being a terrible and dreadful relation of one Jonathan Williams, a gentleman of a considerable fortune near Sittingburn in Kent. Printed for T. Williams near Wood-street, 1707.

60. **THE COMICAL BARGAIN, OR TRICK UPON TRICK,** being a pleasant and true Relation of one Thomas Brocks, a baker's prentice, near Milk-street, that went for a Hamburg Merchant, and courted an eminent doctor's daughter near King-street in Bloomsbury. London, printed for S. Smith in Cornhil, 1707.

We are told, "If any one question the truth of this relation, let them enquire for the new married couple at the sign of the Dog and Cat in Bread-street, London."

61. **BRITAIN'S TIMELY REMEMBRANCE, OR A WARNING FROM HEAVEN TO VILE SINNERS ON EARTH,** being Mr. Brightly's last sermon which he preached in his shroud, and died immediately after he concluded the same. To which is added an account of the holy life of Mr. Richard Brightley, Minister of Waltham Church in Leicestershire, and of his daily walking with God: how at several times he heard heavenly music when at prayer; and of many persons that appeared to him in white raiment in the fields which he called God's Field. Of the care he took of his parish during their visitation with many malignant and violent distempers. How as he was praying with fervent devotion one night at his chamber-window, he fell into a trance, and saw the fate of the damned in everlasting torments, and that of the blessed in celestial glory. And being then warned of death by the angel, he afterwards bought a shroud and coffin, and ordered his grave to be made, invited his customers to hear his last sermon, which he preached the Sunday following, having his shroud on, and his coffin before him; he then declared his vision how he saw Death riding on a pale horse, of the message he had given him to warn the

inhabitants of the earth from the wrath to come, and of his dying in the pulpit when he had delivered the same. Lastly, his burial, and the harmonious music that was heard in the air during his interment. 12mo. n. d.

62. **THE PROUD SQUIRE REFORMED**, being a great Example both to rich and poor, in an account of one Squire Howard living near the Town of Chard in Somersetshire: How he was in his grove, where he saw at a distance a poor labouring man by the side of a brook eating bread and drinking of water to satisfy his hunger and thirst, and then returned thanks to God for it. Here is likewise an account of the poor man's death, and the strange manner of the squire's reformation, when returning homewards, how he heard a noise, and an angel appeared and told him the richest man in the parish should die that night, &c. 12mo. n. d.

63. **SOME PREDICTIONS OR PROPHECIES OF SOME OF THE REVERENT AND WORTHY SERVANTS OF THE LORD**, which hath been lying hid these many years, and is now found; and is thought proper to be published for the use and benefit of the present age. 12mo. Glasgow, 1720.

Contains,—1. Some words of a preface by Mr. John Welch, a little after the break of Bothwel-bridge. 2. Some notes of a preface by Mr. James Renwick. 3. Account of John Card. 4. A prediction of Mr. Peden's. 5. An apparition in the Castle of Edinburgh in the time of the English invading Scotland in 1651, or 1652. 6. Account given by Mr. Thomas Lundy, a godly minister at Rattery in the North, his sister, a lady in that county, who died anno 1693.

64. THE PLEASURES OF MATRIMONY, interwoven with sundry comical and delightful stories, with the charming delights and ravishing sweets of wooing and wedlock in all its diverting enjoyments. 12mo. London, n.d.

We may extract a few curious notices of marriage ceremonies from this volume:—"All things being settled, and the appointed morning come, up gets the bridegroom, and dresses himself in all his gaudy attire. The bride is scarcely dressed, but the bridegroom coming into her chamber, with submissive knees adores his earthly deity, and kisses the lilies of her white hands, and sips ambrosial nectar from her lips, and then conducts her to the room of state, where they both stand to welcome their invited guests. Now things being ready, they take coach environed by a great crowd of spectators, of which not one of them but what must say something. . . . They go from the church again, and first receive the joy of the beggars, the bridegroom, for the grandeur of the wedding, throwing amongst them a handful of small money, which sets them scrambling. Then, taking coach; they return to the place from whence they set out, attended by a rabble, which is a mark of greatness.

"Being come into the dining-room, the guests, of course, must all salute the bride, and in return, the bridegroom must salute all the young women, and this must sure be a great pleasure to him. This usual formality being over, the bridegroom then drinks a bumper to the whole assembly. By this time, dinner is upon the table, and marshalled with as much forma-



lity as the Lord's Feast. After the parson says grace, they fall to without further ceremony ; and now here comes a new pleasure to the bridegroom, to see all the guests address their glasses to the bride, and afterwards to him.

“ We will now suppose the afternoon worn out in dancing, to the great pleasure of the spectators, and the night begun, the bride is stolen away from the company, and put to bed ; and after her the bridegroom. Up comes the sack-posset, nor can the bride and bridegroom get rid of this unnecessary ceremony, until some good compassionate lady threw on purpose the stocking into the posset, when she pretended to throw it at the bride. This caused the sack-posset to be taken away, which being done, it only remained now to kiss the women round, and so depart.

“ The next morning, the drums and trumpets begin to sound ; in a moment the street is full of benedictions to the bride and bridegroom ; and this must be another pleasure, for now the bridegroom, unwilling to pay the music for nothing, gets up and dances to the music. The next day is spent in being treated by the bridemen at a tavern ; and there can be now room for nothing but pleasure.”

65. THE FIFTEEN COMFORTS OF MATRIMONY, WITH AN ADDITION OF THREE COMFORTS MORE. 12mo. London. Printed for H. Woodgate and S. Brooks, at the Golden Ball in Paternoster Row, 1760.

This is partly a translation of the *Quinze joyes de*

*Marriage*, and is evidently reprinted from an earlier edition.

66. THE NEW ACADEMY OF COMPLIMENTS, OR THE LOVER'S SECRETARY, being wit and mirth improved by the most elegant expressions used in the art of courtship. 12mo. London, n.d. *Front*.

There are several curious pieces in this book, not a few illustrating old customs. From the latter we may select "a plain downright country love-letter from Roger to his sweetheart, Joan,"—

"Sweet-honey Joan,—I have sent thee a thing, such a one as the gentlefolks call a love letter, it was indited by myself after I had drank two or three pots of ale, but 'twas written in Roman joining hand by the schoolmaster, who is clerk of the parish, to whom I gave sixpence for his pains. Truly Joan, and marry Joan, thou knowest how many a time and oft I have fetch'd home thy cows, when nobody knew who did it. Marry Joan, thou know'st I always play'd on thy side at stool-ball : and when thou did'st turn the garland in the Whitsun Holidays, marry Joan, I was sure to be drunk that night for joy. Marry Joan, cry I still, but wilt thou marry me, Joan? I know thou dost love Will the taylor, who, it is true, is a very quiet man, and foots it most feteously ; but I can tell thee, Joan, I think I shall be a better man than he very shortly, for I am learning of a fidler to play on the kit, so that if you will not yield the sooner, I will ravish thee e'er long with my music. 'Tis true I never gave thee a token, but I have here sent thee one, I bought

in the Exchange, where all the folks hooted at me, but thought I, hoot and be hang'd and you will, so I will buy a top-knot for Joan ; and I can assure thee, Joan, it will make a better shew in the church, than a green bay-leaf by thy side. But what wilt thou give me for that, Joan ? Alas, I ask nothing but thyself ; come, Joan, give me thyself. Law ye, what a happy day would that be, to see thee, with thy best cloaths on at church, and the parson saying, I Hodge take thee Joan, and, by the Mass, I would take thee, and hug thee, and buss thee. And then hey away to the alehouse, and hey for the musicianers, and the Canaries, and the syllybubs, and the shoulder of mutton and gravy, and so having no more to say, I rest assured of your own good will. Thy own dear sweetheart, trusty Hodge the plowman."

The following is an account of the dance of *Green Sleeves* :—"Change sides ; first man and second woman side to one another, and go right hands round, first woman and second man do the same ; then the first couple cross over behind the second couple, and turn round, then they lead up, and casting off, turn round again ; so it ends."

67. A TIMELY WARNING TO RASH AND DISOBEDIENT CHILDREN, being a strange and wonderful relation of a young gentleman in the parish of Stepney, in the suburbs of London, that sold himself to the devil for twelve years, to have the power of being revenged on his father and mother, and how his time being expired, he lay in a sad and deplorable condition, to the amazement of all spectators. 12mo. Edinburgh, 1721.

A description of story formerly very common, and stedfastly believed by the ignorant. The devil appears in person, and makes the youth sign and seal with his own blood.

68. GOD'S MERCIES MADE MANIFEST TO THE FAITHFUL, or a pious exhortation to all sinners, shewn in the wonderful relation of Mr. David Bentley, near the town of Largin, in the county of Armagh, who, being a very good man, obtained great favour of the Lord. Shewing how he entertained an angel in his house, who came and enquired for lodging, in the likeness of a man, on the 20th July last, and declared many things to him which will shortly come to pass. 8vo. 1760.

69. THE AFFLICTED PARENTS, OR THE UNDUTIFUL CHILD PUNISHED, shewing how a gentleman, living in the city of Chester, had two children, a son and a daughter, who was about two years younger than the son; how the girl gave good advice to her brother; how he rejected it, and knock'd her down, left her for dead, and then went away; how an angel appeared to him, and how he discovered the murder, was taken up, tried, cast, and condemned to die. Shewing how he was executed with two highwaymen, being cut down, put into his coffin, carried home to his father's house, and preparing for his funeral, how he came to life again, how he sent for a minister, and discovered to him several strange things, which after he had related, was executed a second time, for a warning to all disobedient children. 8vo. n.d.

70. THE GARLAND OF GOOD WILL, divided into

three parts, containing many pleasant songs and poems. With a table to find the names of the songs. 8vo. London. Printed for G. Conyers, at the sign of the Golden-ring, in Little Britian, n.d.

This edition was printed in 1709, or very soon afterwards, as appears from a list of books sold at the Golden-ring, which is inserted at the end of the volume. Thomes Deloney is the author or editor of the work, many editions of which were published in the seventeenth century. The present differs considerably from the earlier copies.

71. **ROUND ABOUT OUR COAL-FIRE, OR CHRISTMAS ENTERTAINMENTS**, wherein is described the mirth and jollity of the Christmas holidays, of hobgoblins, witches, ghosts, fairies, &c., together with some curious memoirs of old Father Christmas, shewing what hospitality was in former times, and how little there remains of it at present, 1734. 12mo. Repr. 1796.

A very curious tract, composed at the end of the seventeenth, or very early in the following century. The chapter on fairies is particularly interesting, and well deserves an extract :—

“My grandmother has often told me of fairies dancing upon our green, and that they were very little creatures cloathed in green ; they would do good to the industrious people, but they pinch the sluts ; they would steal children, and give one of their own in the room ; and the moment any one saw them they were struck blind of one eye. All this I have heard, and my grandmother, who was a very tall woman, said she

had seen several of them, which I believe, because she said so ; she said, moreover, that they lived underground, and that they generally came out of a mole-hill ; they had fine music always among themselves, and danced in a moon-shiny night around, or in a ring, as one may see at this day upon every common in England where mushrooms grow. But, though my grandmother told me so, it is not unlawful to enquire into a secret of this nature, and so I spoke to several good women about it.

“ When I asked one whether there was such things as fairies, ‘ Ay,’ says she, ‘ I have seen them many a time’ ; another said, ‘ There’s no room to doubt of it, for you may see thousands of their rings upon our common, &c.’

“ I found, however, another way to be satisfied of the matter, and heard the following story of fairies from a person of reputation.

“ A gentlewoman and her husband were going into the country, and thought it best to retire out of town four or five miles the night before, to receive the stage-coach, and avoid the ceremony of taking leave of their friends, which are generally more troublesome than welcome on that occasion ; and being gone to bed in a country town where fairies walked about twelve o’clock, up comes a little woman, not much bigger than one’s thumb, and immediately follows a little parson, also a great number of people, and a midwife, with a child in her arms ; and I suppose by their power chairs were set for them : but it happened they wanted

a godmother for the child, for it was to be christened that night; so says the good fairy, 'Father, the gentlewoman in the room will do us that favour': 'Ay,' says the rest of the company, 'it is a good thought'; and up brisked the fairy father to the bedside, and called out the lady, who did the office; for which the father gave her a large diamond ring. All this while the lady's husband was as fast as a church and knew nothing of the matter. But in the morning, good lack, the case was altered; he espied the fine ring upon his wife's finger: 'How came you by that, my dear?' says he. 'Why, my love,' replies she, 'the fairies have been here to night:' and told him the story of the christening. 'Zounds,' says he, 'the ring is Sir John's ring; I know the stone: I have often seen familiarities between you and him, and now am convinced of your treachery. And so I suppose he took his wife to be a whore.'

"The fairies were very necessary in families, as much as bread, salt, pepper, or any other such commodity, I believe; because they used to walk in my father's house, and if I can judge right of the matter, they were brought into all the families by the servants; for in old times folks used to go to bed at nine o'clock, and when the master and mistress were lain on their pillows, the men and maids, if they had a game at romps, and blundered up stairs, or jumbled a chair, the next morning every one would swear it was the fairies, and that they heard them stamping up and down stairs all night, crying, 'Waters locked, waters

locked,' when there was no water in any pail in the kitchen.

"So from what I have said, the hobgoblins, the witches, the conjurers, the ghosts, and the fairies, are not of any value, or worth our thought."

72. THE FAMOUS HISTORIE OF FRYER BACON, containing the wonderfull things that he did in his life : also the manner of his death, with the lives and deaths of the two conjurers, Bungye and Vandermast. Very pleasant and delightfull to be read. *Blüdschap doet, het leven yer Langhen.* Sm. 4to. Printed at London by G. P., for Francis Grove, and are to be sold at his shop, at the upper end of Saow Hill, against the Sarazens Head, without Newgate, 1627.

In black-letter, with woodcut on title representing the two friars, Miles, and the brazen head. Miles is represented playing on the pipe and tabor. It is, unfortunately, imperfect, wanting four leaves, and is only mentioned here as being the earliest edition known to exist. Lord Ellesmere possesses a copy dated 1629. The present differs in a few readings from the reprint edited by Mr. Thoms.

73. A STRANGE AND WONDERFUL RELATION OF THE OLD WOMAN WHO WAS DROWNED AT RATCLIFF-HIGHWAY A FORTNIGHT AGO : to which is added the old woman's dream a little after her death. In two parts. 12mo. London, n.d.

Embellished with forty-three woodcuts which appear to have been obtained from varied sources. One is taken from an early edition of Bunyan's *Pilgrim's*



*Progress*, and another a portrait of Queen Elizabeth !  
The following one, which is placed on the title-page, is



particularly curious, as affording a representation of the manner in which the ducking-stool was suspended. Gay thus alludes to it in his *Pastorals*, ed. 1742, p. 27 :

“I’ll speed me to the pond, where the high stool  
On the long plank hangs o’er the muddy pool,  
That stool, the dread of ev’ry scolding quean ;  
Yet sure a lover should not die so mean !”

And a representation of one, more simply constructed than the above, having merely a pole stuck in the ground for the stand, is given in the frontispiece to the third pastoral.

The tract itself is a curious old burlesque, and commences as follows :—“It was the last Monday morning, about four o’clock in the afternoon, before sun-rising, going over Highgate Hill, I asked him if the old woman was dead that was drowned at Ratcliff-

highway a few nights ago. He told me he could not tell, but if I went a little further I should meet with two young men on horseback, riding under a mare, in a blue red jerkin, and a pair of white free-stone breeches, and they would give intelligence. So when I came up with the women, they thought I was a Hector that was come to rob them, and therefore ran to me, but I most furiously pursued before them, so that one of them for meer madness, seeing him dead, drew out his sword and directly killed him. The horse for vexation, seeing himself dead, ran away as fast as he could, leaving them to go on foot upon another horse's back forty miles. 'Friend,' said I, 'I mean you no good, but pray inform me if the old woman be dead yet that was drowned at Ratcliff-highway a fortnight ago?' They told me they could not tell, but if I went a little farther I should meet with two women driving an empty cart full of apples, and a mill-stone in the midst, and they would give me particular intelligence. But when I came up with them, they would not satisfy me neither, but told me if I went down to the water-side, there lived one Sir John Vang, and he would give me true intelligence. So going to the water-side, I whooped and hallowed, but I could make nobody see. At last I heard six country lads and lasses, who were all fast asleep, playing at nine-pins under a hay-cock, piled up of pease-straw in the midst of the Thames, and eating of a roasted bag-pudding, freezing hot. But I at last met with two she watermen, that carried me clean over

the water, and landed me up to my knees in mud. And when we were got into the middle of the Thames in Ratcliff-highway, at last I arrived at Sir John Vang's house. It is a little house entirely alone, encompassed with about forty or fifty houses, having a brick wall, made of flint-stone, round about it. So knocking at the door, 'Gammer Vangs,' said I, 'is Sir John Vangs within?' 'Walk in,' said she, 'and you shall find him in the little, great, round, three-square parlour.' This Gammer Vangs had a little old woman her son. Her mother was a justice of the peace; but when I come into the said great, little, middle-sized, square, round, three-cornered parlour, I could not see Sir John Vangs, for he was a giant. But I espied abundance of nice wicker bottles. And just as I was going out he called to me, and asked me what I would have. So, looking back, I espied him just creeping out of a wicker-bottle. It seems, by his profession, he made them, and crept out at the stopper-holes. 'Sir John Vangs,' said I, 'pray is the old woman dead that was drowned at Ratcliff-highway a fortnight ago, or not?' 'No, sure,' said he, 'she would have sent me word if she had been dead, for she is a near kinsman of mine. But I confess,' said he, 'if I had lived there to this day, I had been dead seven years ago.'

Another edition, in my possession, concludes with account of "the comical wedding of Humphrey and Susan, at which were present Sir John Vangs, Knight, and no gentleman, and his wife, Gammer

Vangs, who weaves deal-boards in Lincoln's-inn-fields, by Charing-cross; old mother Trot, who cries mutton-custards about the street; Obediah Borndrunk, who keeps the ale-house the sign of the Barking Dogs in St. George's-fields, which disturb the whole parish every night by its continual howling; and several other people of good fashion, not forgetting the father and mother of Susan, who live at the sign of the Wooden-dishclout in Hammersmith: he deals in brass-buttons and Bath-mettle buckles, which he forges out of Cheshire cheese, and she makes wax balls of puff-paste."

74. THE HIGH GERMAN FORTUNE-TELLER, laying down true rules and directions by which both men and women may know their good and bad fortune; to which is added the whool art of Palmestry, written by the high German artist. 12mo. n. d.

This tract has been reprinted up to a recent period. It is alluded to in *Brown's Letters from the Dead to the Living*, ed. 1707, p. 18.

"To know whether the party you love is real. Steep rose-leaves in vinegar. Then dry 'em to powder. Add a little of the powder of nightshade to 'em, and give about a dram of it to the party in wine or other liquor; and if he, or she, smiles, or the amorous gestures don't make it all apparent, or some words fall more than usual, then be confident there's nothing in it." (p. 16.)

"To make love-powder to cause love. Take mother-

of-pearl a dram ; crab's-eyes as much. Mix these up with the juice of parsley. Then dry 'em again, and beat them to powder, and give half of it at a time in a glass of wine, ale, or any other liquor, and it will work strange effects, which you will soon see by the motion of the eyes, words, and other love toyings." (p.17.)

*" To make love-powder another way.* Take bay-berries, and gum of ivy, fern-root, and the claws of a crab ; dry 'em to powder ; and sift them thro' a fine sieve, and if you want to know any one's affection, put a dram of it into a glass of wine, or other liquor, and it will work strange effects, without injuring the health of the party."

*" To make a ring that will draw love affections.* Take a hollow gold-ring, and put into it a snake-skin which has been slipped off going through a hedge. After you have dipped it in the juice of nightshade and fern-roots, you may draw it thro' as you do a hair, and when you have done, say, *Omnia vincit Amor.* And then secretly slide it on your mistress's finger, and you'll find a strange alteration in her. It works also in friendship."

*" The happy days in each month relating to love and business.*

" On January 6, 9, 25,  
The work you take in hand will surely thrive.  
February 10, 19, 23,  
With love of what you undertake agree.  
The first of March is lucky held by all,  
And April's 12th and 18th so we call:  
May's 4th, 14th, and 21st, are sure  
To bring prosperity that will endure:

June's 19th, and 21st, and 4,  
 Do prosper business, and secure your store.  
 If that your loves you'd quickly obtain  
 Begin in July, in the dog-star's reign:  
 August the 5th and 6th are likewise good,  
 If then you court, you'll not be withstood.  
 September 4th, 18th, and 28,  
 October's 3rd and 6th and 10th create.  
 Such good beginnings as do give us bliss,  
 November's 10th and 12th bring happiness.  
 December 4th, 8th, 13th, and the day  
 Our Lord was born, we reckon may.  
 The rest of them are most indifferent,  
 And some we find to be malevolent."

75. A GROATSWORTH OF WIT FOR A PENNY, OR THE INTERPRETATION OF DREAMS. 12mo. n.d.

*"How a man, or maid, shall know their dream, whether they shall have them they love, or not.* If a maid loves a man, and dreams she is going to church with another man, and that she runs from him, she will assuredly have the man she desireth; but if she dream she goeth into church with the other man, she will not have the man she loveth. If the man dreams anything which he is assured is like the aforesaid, it denotes the like fortune as to a woman."

*"A night-spell to catch thieves.* The following will drive away any evil spirit that haunts houses, or other places; and having it about you, no thief can harm you, but if he comes to rob a garden, orchard, or a house, he cannot go till the sun riseth: having in every four corners of the house this sentence written

upon fine, true virgin parchment. *Omnes spiritus laudet Dominus Mosem habe. Prophetas exerget Deus, dissipari inter inimicos.* But if for a garden, or orchard, it must be placed at the four corners thereof; and if to keep one from being robbed on the road, to have it always about him, and fear God."

"*The head.* The head being short and round denotes forgetfulness and folly. The head long in fashion to be prudent and wary; if in the fore-part of the head hollowness, to be hasty. The head big shews a dull person, and is apply'd to the ass. The head little, to be foolish, and apply'd to the dog. The head mean of bigness argues a good wit naturally. The head being sharp, to be immodest, a boaster, of whom there are too many."

76. A NUPTIAL DIALOGUE, BETWEEN A YOUNG LIBERTINE AND AN OLD CANTING RICH WIDOW, WHOM HE HAD MARRY'D FOR HER MONEY. 12mo. Dublin, 1735.

77. A PARTICULAR ACCOUNT OF THE GREAT MOB AT GLASGOW, that happened on Tuesday, 9th of Feb. 1779, with an account of the magistrates and trades activity in assisting to suppress the same. 8vo. 1779.

78. THE MOST SURPRISING ADVENTURES AND WONDERFUL INTRIGUES OF DAVID HUNTLY, THE FAMOUS ENGLISH FORTUNE-HUNTER, who first made love to his master's daughter, and from having gained an interest in her favour he began to think himself entitled to a much better match, and how he made his addresses to several ladies of fortune. 8vo. Glasgow, 1787.

This tract relates "how he met with many grievous disappointments, till he fell in with Madam Prude, a brisk young widow, by whom he thought he would immediately raise his fortune, but was at last miserably disappointed and affronted: and having spent his time till he is grown gray with age, he is now contenting himself by writing a history of the disagreements and misfortunes of married people, from his observations in a journey from London to the Land's End in a stage-coach, which you have here a full and particular account of; together with the conduct of two new married gentlemen and their ladies in a voyage at sea, when the ship was cast upon a rock beyond all hopes of recovery, with their different behaviour to each other after their safe arrival upon shore."

79. AN ORATION ON THE VIRTUES OF THE OLD WOMEN AND THE PRIDE OF THE YOUNG, with a direction for young men what sort of women to take, and for women what sort of men to marry. 12mo. Glasgow, 1788.

Said to be "dictated by Janet Clinker, and written by Humphrey Clinker, the clashing wives clerk." In the Scottish dialect, p. 8. Another edition is entitled, "The folly of wittless women displayed, or the history of the Haveral Wives"

80. THE HISTORY AND LIVES OF ALL THE MOST NOTORIOUS PIRATES AND THEIR CREWS. 8vo. Glasgow, 1788.

One of the most popular chap-books of the last



century, "from Captain Avery, who first settled at Madagascar, to Captain John Gow, and James Williams, his lieutenant, &c., who were hanged at Execution Dock, June 11th, 1735, for piracy and murder, and afterwards hanged in chains between Blackwall and Deptford, and in this edition continued down to the year 1735."

81. **THE LAIDLEY WORM OF SPINDLESTON HEUGH**, a song above five-hundred years old, made by the old mountain-bard, Duncan Frasier, living on Cheviot, A.D. 1270. Printed from an ancient manuscript. 12mo., 1785.

It is unnecessary to say that this ballad is a modern fiction; but it is not generally known that it is founded on an old tradition which is still current in the north of England.

82. **THE TRUE TRIAL OF UNDERSTANDING, OR WIT NEWLY REVIV'D**, being a book of riddles, adorned with a variety of pictures. By S. M.

New riddles make both wit and mirth,

The price a penny, yet not half the worth.

12mo. Printed and sold in London, n.d.

A collection of metrical riddles. The answer to the following one is, "Three fidlers in Thames-street, who played up a bridegroom in the morning, who gave them nothing to drink."

Three men near the flowing Thames,

Much pains and labour they did take:

They both did scratch and claw their wems

Until their very hearts did ache.

It is as true as e'er was told;

Therefore this riddle now unfold.

83. **THE WORLD TURNED UPSIDE-DOWN, OR THE FOLLY OF MAN**, exemplified in twelve comical relations upon uncommon subjects. Illustrated with twelve curious cuts, truly adapted to each story. 12mo. Printed and sold in London, n.d.

In verse. 1. The world turned upside down. 2. The ox turned farmer. 3. The old soldier turned nurse. 4. The reward of roguery, or the roasted cook. 5. The duel of the palfries. 6. The mad squire. 7. The ox turned butcher. 8. Gallantry à-la-mode, or the lovers caught by the cock. 9. The honest ass and the miller. 10. The horse turned groom. 11. The water wonder. 12. Sun, moon, stars, and earth transposed.

84. **VOYAGES AND TRAVELS**, being the life and adventures of Robinson Crusoe of York, mariner; who lived eight and twenty years all alone in an uninhabited island on the coast of America, having been cast on shore by shipwrack, wherein all the men perished but himselfe. With an account how he was at last as strangely delivred by Pirates. Written by himselfe. 8vo, n. d.

In the form of a penny history, four leaves, with two cuts. This was probably the earliest edition of Robinson Crusoe in that shape, as it is evidently nearly as old as the period in which De Foe's celebrated narrative appeared.

85. **THE LIFE AND GLORIOUS ACTIONS OF THE HONOURABLE SIR CLOUDESLEY SHOVEL, Kt.**, Admiral of the Confederate Fleet in the Mediterranean Sea, who was unfortunately drowned upon the 22nd of October, 1707, through his ship, the

*Association*, splitting on the rocks near Scilly, as in her Passage from the Streights for England. Furthermore you have here contained all his noble Expeditions, his famous sea-fights, and his brave exploits performed in several parts of the world. 8vo. London, Printed by J. R., near Fleet-street, c. 1708.

Four leaves, with a portrait.

86. THE GOLDEN CABINET, OR COMPLEAT FORTUNE-TELLER, wherein the meanest capacities are taught to understand their good or bad fortunes, not only in the Wheel of Fortune, but also by those sublime arts and mysteries of Palmestry and Physiognomy, 12mo., n. d.

“ *On Valentine's day*. Take two bay-leaves, sprinkle them with rose-water, the evening of the day lay them across your pillow. When you go to bed, putting on a clean shift turned wrong side outwards, and laying down, say these words softly to yourself,—

“ Good Valentine, be kind to me,  
In dreams let me my true love see.

So go to sleep as fast as you can, and you will see in your dream the party you are to wed come to your bed-side, and offer you all the modest kindness imaginable.” (p. 22.)

“ *On St Agnes' day*. Take a sprig of rosemary, and another of thyme; sprinkle them thrice, and in the evening of this day put one in each shoe. Place the shoes on each side of the bed, and then go to bed, saying,—

“ St. Agnes, that's to lovers kind,  
Come ease the trouble of my mind.

When you are asleep, you'll fancy you hear him talking to you of love : then looking into your shoes, and attempting to put them on, if you are desirous of two, they will appear." (p. 23.)

87. ARISTOTLE'S LEGACY, OR HIS GOLDEN CABINET OF SECRETS opened, in five treatises. Licensed according to order. Printed for J. Blare at the Looking-Glass on London-bridge, n. d.

A tract very similar to the last. The following "love-observations on first hearing the cuckoo" are curious :—

"When you walk abroad in the spring, as soon as you hear the cuckoo, sit down on a bank, or any convenient place, and pull the stocking from off your right leg, and whilst you are doing it, say :

" May this to me  
Now lucky be.

Then looking between your great toes, and you'll perceive a hair, which will easily come off; take it, and look well on it, and you will perceive it to be the colour (of) the party's hair you desire. Wrap it up in a piece of paper, and keep it ten days carefully. If then it has not changed colour, then the party loved will be constant, and you will obtain your desire; but if it do, you are flattered, and will be deceived." Gay alludes to this method of divination in his *Pastorals*, ed. 1742, p. 32,—

When first the year I heard the cuckow sing,  
And call with welcome note the budding spring,

I straitway set a running with such haste,  
 Deb'rah, who won the smock, scarce ran so fast.  
 Till spent for lack of breath, quite weary grown,  
 Upon a rising bank I sat adown,  
 Then doff'd my shoe, and by my troth, I swear  
 Therein I spy'd this yellow frizled hair,  
 As like to Lubberkin's in curl and hue,  
 As if upon his comely pate it grew."

This tract is illustrated with hideous woodcuts, one of which, at p. 16, represents Robin Goodfellow and



the fairies, and is evidently a copy of that prefixed to the *Mad Pranks of Robin Goodfellow*, 1628, reprinted by Mr. Collier for the Percy Society. The following list of contents is given at the commencement of the tract :—1. The fortune-teller, or knowledge of good

and bad fortune by throwing the dice on the wheel of fortune.—2. By palmestry, as the lines or marks in the hand.—3. By physiognomy, or the several parts of the face and head, as eyes, nose, chin, hair, &c. By metocopy, as the several lines and marks in the forehead, and other parts of the face. With marks and sacred characters, and all other matters relating to long, or short life, love, business, the humours and dispositions of the partys, and how they are inclin'd.—4. A treatise of moles and their significations on the face or any part of the body : the like of dreams and their interpretation, more exact than ever.—5. Observations on Valentine's day, St. Agnes' day, and upon the first hearing the cuckoo, as they particularly relate to love and marriage, by which a maid or widdow may know whether her sweetheart be true or false, in earnest or in jest; when married, and if fortunate or unfortunate in wedlock.—6. How to make an enchanted ring, or make any who wears it to fall in love with you.—7. Also the best and most powerful receipt for making love-powder, to which are added twenty merry and pleasant riddles, with their solutions or explanations : the whole illustrated throughout with curious cuts proper to each particular, being the best, most exact, and accomplished book of this nature. The tract consists of twenty-four pages, with forty-eight cuts.

With respect to moles, we are told that "a mole on the right arm denotes riches and honour to a man, or woman, by great undertakings and happy marriages : a mole on the left-arm, under the wrist, denotes this

party to be crossed in his issue, but that he shall attain riches ; a mole on the back, inclining to the right-side, denotes riches and honour to be gained by the favour of great men ; a mole on the left-side the stomach, denotes indifferent good fortune to man, or woman ; a mole on the groin, inclining to the right-side of the loin, signifies prosperity and fortune to man, or woman, by marriage, or other ways : a mole appearing on the right, or left knee, denotes a person will advantage himself by travel into strange countrys : two moles, answering equally on either side the gullet, threatens untimely death ; a mole on the left-side of the forehead, denotes the party shall get riches by tillage, building, and planting. A mole on the right-side of the forehead promises happy contentment of life, &c.”

Another edition of this tract in my possession, but, unfortunately, imperfect, was “printed for Tho. Norris, at the Looking-glass on London Bridge,” 1711. 12mo. It contains many more cuts, and a collection of jests is added. From the latter we may accept the following, the first relating to cucking-stools, and the other to the ancient custom of marking an infected house with a red-cross :—

“Some gentlemen were riding into the country to be merry, and coming near a country town, they saw a ducking-stool, and an old woman near it spinning. ‘Come,’ says one of them, ‘you shall see how I’ll abuse this old woman. Good woman,’ says he, ‘what was that chair made for?’ She told him he

knew well enough what it was. 'No,' says he, 'I do not know, unless it be the chair you use to spin in.' 'Oh, fie!' says she, 'you must needs know it, for 'tis a cradle your good mother has often lain in.'"

"In a great plague-time, a constable passing by one of his neighbour's houses, heard his wife soundly basting him, wherefore that night he set up a red-cross upon the door. The man next morning seeing it, was highly offended, and complained thereof to the alderman of the ward, who thereupon was sent for to answer wherefore he did it. To which the constable said, 'Yesterday, passing by his house, I heard his wife soundly vilain him, and I think there can be no greater plague in a house than that.'"

88. MOTHER BUNCH'S GOLDEN FORTUNE-TELLER, containing "Love's delight, or how to ascertain all future events." 12mo. Newcastle, n.d.

A curious collection of rural superstitions, from which we may select the following extract respecting the dumb-cake :—"In order to make the dumb-cake to perfection, it is necessary to observe strictly the following instructions : let any number of young women take a handful of wheaten-flour (not a word is to be spoken by any one of them during the rest of the process) and place it on a sheet of white-paper, then sprinkle it over with as much salt as can be held between the finger and thumb : then one of the damsels must bestow as much water as will make it into a dough ; which being done, each of the company



must roll it up, and spread it thin and broad, and each person must (at some distance from each other) make the first letters of her Christian and surname with a large new pin, towards the end of the cake: if more Christian names than one, the first letter of each must be made. The cake must then be set before the fire, each person must sit down in a chair, as far distant from the fire as the room will admit, not speaking a single word all the time. This must be done soon after eleven at night, and between that and twelve, each person must turn the cake once, and in a few minutes after the clock strikes twelve, the husband of her who is first to be married will appear, and lay his hand on that part of the cake which is marked with her name."

89. THE FIGURE OF SEVEN, containing divers matters pleasant and profitable, fitted to the capacities of both the learned and ignorant: wherein is much more treated of than of any subject written before this kind. 8vo. Printed and sold in Aldermary Churchyard, n.d.

A collection of oddities arranged in sevens. We may select the following as specimens:—" *Nick-names given to seven counties.* Essex calves; Hertfordshire hedge-hogs; Kentish long-tails; Cambridgeshire camels; Leicestershire bean-bellies; Norfolk dump-lins; Yorkshire tikes. *Seven sorts of men that love seven sorts of things.* A Dutchman loves brandy; an Irishman, usquebaugh; a Welchman, toasted cheese; an Englishman, Canary; a Scotchman, oat-cakes; a Frenchman, mutton; a German, strong beer.

90. CAMBRIDGE JESTS, OR WIT'S RECREATION.  
12mo. London. Printed in Bow Church-yard, n d.

“Ralph of Gloucester, a noted fool, being one day in the shambles, and meeting the mayor, aldermen, and principal inhabitants there, to whom he was well known. ‘Well, honest Ralph,’ said Mr. Mayor, ‘what news have you to-day?’ ‘Master Mayor,’ replied Ralph, ‘great news.’ ‘What is it?’ said the mayor. ‘Indeed,’ quoth Ralph, ‘I never yet saw so many sheeps’ heads in the shambles at one time.” (p. 14.)

“A condemned person riding up Holborn-hill in his way to Tyburn, desired to call at the Horn Tavern to take a glass of wine to cherish his spirits, and keep up his heart. When he had drank two or three bumpers of claret, the vintner asked him if it was good. ‘Aye,’ says he, ‘tis excellent wine, if a person could but stay by it.” (p. 16.)

“A Cantabrigian being one day deeply engaged in discourse with a gentlewoman who condemned the weakness of her sex. ‘No, madam,’ replied the scholar, ‘not so, for, if I mistake not, it is easy to prove your sex stronger than ours, for Sampson, being the strongest, carried only the gates of the city away: but now-a-days every female stripling carries a tower on her head.” (p. 16.)

“A merry country fellow told his companions he could have whatever weather he pleased, at which they all laughed, and said it was impossible, for the planets governed the world and the weather too. ‘You are fools,’ said he, ‘for what weather pleases God, pleases me.” (p. 22.)

91. **THE COACHMAN'S AND FOOTMAN'S CATECHISM**, being an account of all the proceedings and the various places they are entertain'd in from their first commencing servants to their being superannuated. Compiled for the edification of the young fraternity. Also an account of Betty the cook-maid, Mary the kitchen-maid, butler and steward, porter, gardiner, postillion and groom, housekeeper, house-maid, chamber-maid, laundry-maid, nursery-maid, and that sweet pretty creature call'd the lady's-woman, that will really tell a hundred and fifty lies while she is dressing her lady: pray, what is that for, but to turn the servants out of their places, and beg a silk gown now and then, with ruffle cuffs to it, and their three-story church-steeple Maccaroni cap. 8vo. London, n.d.

92. **THE LIFE AND GLORIOUS HISTORY OF JOHN, DUKE AND EARL OF MARLBOROUGH**, containing a relation of the most important battles, sieges, and negotiations managed under his auspicious conduct both in the wars of Flanders and Ireland, &c. With the addition of his grace's last glorious campaign, particularly the great and memorable battle of Ramellies. 8vo. n.d.

Eight leaves, with a portrait on the title. This appears to have been printed in 1706, soon after the duke's campaign in the spring of that year.

93. **THE SAILOR'S WARNING-PIECE**, being a dreadful relation of seven English sailors, who, on the 10th of May last (1706), were in such sad extremity by a violent tempest on the coast of St. Christopher's Island, that they kill'd and eat one of their companions, by lot, to keep the rest alive: with the manner how they were at last

preserved by a miracle. As also another astonishing relation of the Gloucester merchant-ship from Virginia, that was kept so long at sea by bad weather, till all the ship's crew dyed for hunger, except the master and his boy, who eat the flesh of their dead companions to save their own lives, being at last saved by meer Providence on the coast of Ireland, &c. Licensed and entered according to order. 8vo. Printed by H. Hills in Blackfryars, n.d.

This consists of four leaves only. On the title is a cut of a ship in a storm.

94. THE NORTHERN GARLAND, in four parts. 1. How a northern lord made a sale of his fair and beautiful daughter to a worthy knight, the price being her weight of gold, which was borrowed of a Jew on a dreadful agreement. 2. How he fled from the Jew to the German court, where he was kindly entertained till a Dutch lord had like to have deprived him of his lady, life, and honour. 3. How the Dutch lord, because he could not have his will, sent for the Jew to cut him in pieces for that gold, and how he was delivered from that danger by his lady, in man's apparel. 4. How the northern lord, hearing the false report of his daughter's death, went over to see his son executed; and how his daughter, under the name of the Green Knight, pleaded his cause from time to time, and delivered him from death: concluding with a happy discovery, which crowned them with an universal joy. 12mo. n.d.

Printed by J. White of Newcastle, who, as I am informed by Mr. Bell, died in 1769. I have not met with an earlier copy, though the ballad itself bears marks of antiquity. It has been reprinted by Buchan

and Moore, and possesses considerable interest as being founded on the tales of the *Merchant of Venice* and *Cymbeline*. An analysis of it is given in Mr. Hunter's *Illustrations of Shakespeare*, i, 301.

95. THE ROYAL COURTLY GARLAND, in six parts.

1. How the King of Bohemia, having married a most virtuous queen, and being afterwards visited by a foreign prince, of whom the king became jealous, and hired his cup-bearer to poison him ; the prince, being acquainted with it, went to his own country, and was soon after crowned there. 2. How the king put his wife in prison, where she was delivered of a daughter, who was, by the king's order, put into a boat, and left to the mercy of the sea. 3. How the king in a vision being assured of his wife's innocency, released her, who soon after died with grief. 4. How the child was drove into that country where the prince reigned, taken up by a shepherd, and kept as his own. 5. How the king's son fell in love with her, and embarked with her, and the old shepherd for Italy. 6. Being by a storm drove into Bohemia, were confined, and how the king thereof knew she was his own daughter. 12mo. n.d.

96. THE ROYAL COURTLY GARLAND, OR JOY AFTER SORROW. 12mo. Tewkesbury, n.d.

This garland was frequently reprinted during the last century, and its age should, if possible, be ascertained, for the title will at once exhibit its similarity to the *Winter's Tale*. It commences as follows:—

“ A tragical story I have to relate,  
A king of Bohemia of splendor most great ;  
This royal king wedded a virtuous queen,  
The greatest of beauties that ever was seen.

An outlandish prince of vast honour and fame,  
 Unto this king's court he a visiting came;  
 Who then was attended with honour and state,  
 For the king sent his nobles upon him to wait.

And likewise to welcome this prince to the court,  
 Great feasting was made with pastime and sport:  
 Now give your attention, and I'll shew in brief  
 How this sport was turn'd to sorrow and grief.

The king saw the queen in the garden one day  
 Walking with the prince, which made him to say,  
 I fear the prince is too great with the queen,  
 And therefore I ever shall owe him a spleen."

97. THE DELIGHTFUL NEW ACADEMY OF COMPLI-  
 MENTS, being the rarest and most exact art of  
 wooing a maid, or widow, by way of dialogue, or  
 complimentary expressions. With passionate love-  
 letters, courtly sentences to express the elegance  
 of love, and posies for gloves and rings. To  
 which is added a choice collection of the newest  
 songs sung at court and city, set by the best wits  
 of the age. 12mo. n.d.

Our ancestors, or at least the uneducated part of  
 the community, appear to have made love by rule;  
 and we may presume not a few love letters took their  
 origin from such examples as the following:—

"Dear Madam,—Since I first beheld your bright  
 eyes, they, like two blazing-stars, have influenced  
 wars and tumults in my soul, and banished rest from  
 my abode. I have long stifled my flame, divinest  
 creature, but at last it hath broke out to let you know  
 how much I suffer, and that nothing but your smiles

and condescending goodness can relieve me. Therefore begging life at your hands I cast myself, in imitation, prostrate at your feet; and in hopes of a favourable sentence, remain, madam, your most passionate and obedient servant, &c." (p. 7.)

98. A BLOODY BATTLE FOR THE BREECHES, OR THE WOMAN'S MALICE ABATED, being a full and true account of a desperate battle between Peter Peinter and Dorothy Boldface, his wife: shewing how all poor men may bring a scold and a drunkard into good manners. 12mo. n.d.

A curious tract, but so full of abusive language that it is somewhat difficult to select a quotation. We may, however, venture on a few lines:—

"*Pet.* Nay, but Dorothy, turn, come about; what, would you fain be gone now? I have another accompt to cast up with you yet before you go."

"*Dor.* Have you, sirrah? No, no, I would have you to think that I scorn to be counted a coward yet! No, sirrah! Crack me that nut!"

"*Pet.* — Take thee and thy nut too, if they be all such as these, for they be too hard."

"*Dor.* No, no, sirrah, you are deceived. These be but easy ones. I have an almond nut for thee yet. O, but it will melt in thy mouth like a horny book, faith!"

"*Pet.* Ay, but the devil take thee and thy almond nuts, if these be they. But it is no matter! I will give thee a dish of choak-pears, which will do thee a great deal of good, and as you like these, you shall have more, for I have anew for thee."

99. **THE WANDERING JEW, OR THE SHOEMAKER OF JERUSALEM**, who lived when our Lord and Saviour Jesus Christ was crucified, and by Him appointed to wander until he comes again. With his travels, method of living, and a discourse with some clergymen about the end of the world. 12mo. Darlington. Printed by W. Appelton, 1790.

This tract, probably, relates to a person, "who made a very hermit-like appearance," seen by Brand, who professed to be the wandering Jew. The story itself is too well known to need repetition. According to this authority, "some time since he landed at Hull, in Yorkshire, where Dr. Hall, taking him for a cheat, caused him to be locked up in a room all night, but next morning they found the door open, though their prisoner had not attempted to escape. Dr. Hall sent for Dr. Harrison in order to assist him in the examination of so great a personage, that they might be sure whether he was an impostor or no. They asked him concerning the breaking of the locks of the room in which he had been shut up. He told them if they would attempt to confine him with chains, it would avail nothing: human force cannot confine whom the Almighty had sentenced to want a resting-place. They being, like Thomas a-Didimus, hard of belief, sent for a smith to put strong chains on him, but they instantly broke asunder, to the surprise of a thousand spectators. Not being able to doubt any longer, they sent for a painter, and had his picture drawn, in which he neither looked old nor young, but just as he did seventeen hundred and sixty-seven years ago,



when he began his journey. The King of France, hearing of this, wrote for his picture, which Dr. Hall accordingly sent him."

100. WIT NEWLY REVIVED; being a book of riddles set forth for the trial of wit, and diversion of all persons, of either sex, to create mirth and merriment.

Many new riddles,  
Both of wit and mirth;  
The price, a penny,  
Yet not half the worth.

12mo. Newcastle, n.d.

This is a lineal descendant of the *Book of Riddles* lent by Slender to Alice Shortcake, (*Merry Wives of Windsor*, i, 1). We may, therefore, give a specimen.

*Quest.* There is a steeple standing fair;  
'Twas built upon the rocks of care:  
Therein a noise both fierce and fell,  
Tho' there was neither clock nor bell.

*Ans.* An old woman scolding in a high-crown'd hat.

101. GOD'S MARVELLOUS WONDERS IN ENGLAND, taining divers strange and wonderful relations that have happened since the beginning of June, this present year. 12mo. Printed for P. Brooksby at the Golden-ball in Pye-corner, 1694.

Contains:—1. A strange and wonderful shower of wheat that fell in Wiltshire on the 27th of June, 1694, of which people gathered considerable quantities in the fields and roads, &c. 2. The Kentish Wonder, or an account of sundry grass-fields sprouting up with

corn, where none has been known to be sown for four years past, near Maidstone, in Kent, in the grounds of an honest farmer, who was very charitable to the poor in these hard times. 3. An account of a terrible storm of hail near Darlington, in the bishoprick of Durham, on the 2nd of July, 1694, by which divers persons and cattel were hurt, and birds, in their flight, beat down dead with the hailstones of six inches in circumference, in divers forms, as swords, coronets, divers sorts of fruits, &c. 4. An account of a mighty monstrous whale appearing off the mouth of the river Humber of forty feet in length, on the 27th of July last, and the dreadful encounter that happened between it and some fishermen, &c. 5. An account of the discovery of the murthur and robbery committed on the body of one Mrs. Grand, the old miserable rich French woman of Spittle-fields, on the 9th of June, for which John Jewster, and one Butler, were since hang'd. 6. A wonderful discovery of a murther committed on two women in Short's-gardens, in St. Giles's-in-the-Fields, which, being acted about three years since, was discovered the 20th of June, 1694, by one Dre, or Day, a bailiff's follower, on his dying sick-bed, owning himself to be the murtherer, and that he could not dye without revealing it.

102. **ROBERT THE THIRD, KING OF SCOTLAND**, his answer to a summons sent by Henry the IV, of England, to do homage for the crown of Scotland. 12mo. Edinburgh, 1711.

During the reign of the royal Robert,  
The Second of the good Stewart,

Henrie of England, the feard king,  
 To Scotland sent and ask'd this thing;  
 To spier at Robert why he had not made  
 Him homage for his lands braid,  
 For why he ought of heretage  
 At London to do him homage, &c.

103. PARTRIDGE AND FLAMSTED'S NEW AND WELL  
 EXPERIENCED FORTUNE-BOOK, delivered to the  
 world from the Astrologer's Office in Greenwich  
 Park, for the benefit of all young men, maids,  
 wives, and widows. 12mo. n.d.

It is a curious circumstance that so eminent an  
 astronomer as Flamstead should have become asso-  
 ciated in the public mind with the astrologers of his  
 time, the mere pretenders to science. The present  
 tract is chiefly occupied with card divinations, *e. g.*

Hast thou drawn the number two?  
 Thou'lt wed one that's just and true:  
 But if woman this shall have,  
 Beware of a sly cunning knave.

The man who gets the number four,  
 He must quit his native shore:  
 If the same be drawn by woman,  
 She'll get a sweetheart out of hand.

He who draws the number five,  
 Where he lives he best will thrive;  
 But if drawn by woman-kind,  
 They better luck abroad will find.

104. GOOD NEWS FOR ENGLAND, being a strange  
 and remarkable account how a stranger in bright  
 raiment appeared to one Farmer Edwards, near  
 Lancaster, on the 12th of last month. 12mo. 1772.

105. THE HISTORY OF JOHN GREGG, AND HIS FAMILY OF ROBBERS AND MURDERERS. 12mo. Licensed and entered according to Order, n.d.

This gang "took up their abode in a cave near to the sea-side, in Chovaley, in Devonshire, where they liv'd twenty-five years without so much as once going to visit any city, or town; they robbed above one thousand persons, and murdered and eat all whom they robbed: at last they were happily discover'd by a pack of blood-hounds, and John Gregg, his wife, eight sons, six daughters, eighteen grandsons, and fourteen grand-daughters, were all seized and executed by being cast alive into three fires, and were burnt."

106. A FULL AND TRUE RELATION OF ONE MR. RICHARD JONES, LIVING AT WHITTINGTON IN KENT. 12mo. n.d.

His daughter "was delivered of a most deformed monster, having three eyes in its forehead, with ears on his shoulders, a glass in its right-hand, with a rod in its left, and on its breast was written, in blue-letters, Father, the Lord will punish you; and, Mother, I am your son and brother too."

107. A DREADFUL WARNING TO ALL WICKED AND FORSWORN SINNERS, shewing the sad and dreadful example of Nicholas Newson and David Higham. 12mo. n.d.

These persons "were drinking in a public-house in Dudley, near Birmingham, on Thursday, the 5th day of March, 1761; they laid a wager whether could

swear the most blasphemous oaths ; and they were struck deaf and dumb, with their tongues hanging out of their mouths.”

108. **BAD IS THE BEST, OR THE MISERIES OF MATRIMONY**, set forth in a very pleasant dialogue between Jack Stitch, a taylor, and Tom Nimble-shuttle, a weaver. 12mo. n.d.

109. **A COMICAL DIALOGUE BETWEEN TWO COUNTRY LOVERS**, containing love letters and songs, agreeable to their proceedings. 12mo. n.d.

Chiefly in verse, of which the following will be a sufficient specimen,—

My capons and my turkeys fine,  
 My harrows and my ploughs be thine ;  
 My potts, my pans, spoon, dish and ladle,  
 My pillion-seat and fine side-saddle,  
 And all my settles, chairs, and forms,  
 And coals to make a fire on storms.  
 My dish-catch, cupboards, boards, and bed,  
 And all I have when we are wed ;  
 A small drink-hand over and beside,  
 If you'll but yield to be my bride:  
 And we'll be merry o' th' wedding-day,  
 We'll drink no water, nor no whey.

110. **THE AGED FATHER'S BLESSING, OR A CHOICE CATALOGUE OF DIVINE LESSONS**. 12mo. Edinburgh, 1708.

The earliest edition of this very common chap-book I have met with. It is in verse, and is still reprinted in the north of England.

111. **THE WHIMSICAL LOVE OF THOMAS WHITTLE**, with the comical reception he found from that imperious beauty, Ann Dobison, digested in prose and verse. 12mo. n.d.

A curious tract in prose and verse. "I have heard my old grandmother, who had more old proverbs and Canterbury Tales in her mouth than she had teeth in her head, say, that hasty marriage is hasty vengeance, and if you marry too soon, you may repent too late, and the only way to deal with a proud scornful maid is to slight and disdain her. These sentences are worth my meditation, but I forgot my song :—

"Come, then assist, some lofty muse,  
Mean groveling thoughts expell,  
Strong, sprightly, blazing figures chuse,  
And makes my numbers swell,  
And raise my fancy to a height,  
That may direct my tongue,  
And do the lovely Celia right,  
And do myself no wrong."

112. **THE FAMOUS HISTORY OF MONTELION, KNIGHT OF THE ORACLE, SON TO THE TRUE MIRROR OF PRINCES, THE MOST RENOWNED PERSICLES, KING OF ASSYRIA** ; shewing his strange birth, unfortunate love, perillous adventures, &c., adorned with suitable cuts, and interposed with a variety of pleasant and instructive stories. 12mo. London, n.d.

A chap-book edition of this romance, sold "at the Golden-ball, Paternoster-row." There were numerous editions of it, and it was also published as a penny history, in a very abridged form.

113. **THE HISTORY OF THE TALES OF THE FAIRIES**, dedicated to the ladies of Great Britain, with cuts suitable to each tale. 12mo. Printed for C. Hitch and L. Hawes, at the Red Lyon in Paternoster-row, 1758.

This principally consists of translations from the French fairy tales which were so popular during the last century. At the end are some copies of verses on fairies.

114. **THE HISTORY OF THE LIFE AND GLORIOUS ACTIONS OF THE MIGHTY HERCULES OF GREECE**, his encountering and overthrowing serpents, lions, monsters, giants, tyrants, and powerful armies; his taking of cities, towns, kings, and kingdoms, &c. With many rare and extraordinary adventures and exploits, wonderful and amazing. Also the manner of his unfortunate death, being the most excellent of histories. 4to. Printed for S. Bates, n.d.

In twelve leaves, with a large woodcut of Hercules and his club on the title. 1. An account of the parentage, begetting, and birth of the famous and renowned Hercules. 2. How Juno would have destroyed Hercules, and of the mighty strength he had in his youth. 3. How Hercules fell in love with the fair Princess Megara, &c. 4. How he besieges Troy, takes it, and lays it waste the first time. 8. How Hercules killed the Lyons of Nemea, and sacrificed the tyrant Busiris. 6. How he fought with and killed a great number of Gyants. 7. How Proserpina, wife of Orpheus, was ravished by Pluto, and carried to hell, from whence he was rescued by Hercules, who brought

away Cerberus, the porter of hell.—The titles of these chapters will serve to show the character of this tract, which was a great favourite up to a very recent period.

115. **THE HANDSOME COBLER'S GARLAND**, compos'd of two excellent new songs, shewing how the young squire outwitted his father, and obtained his sweetheart, by dressing himself like a cobbler. 12mo. Edinburgh. Printed in Pearson's Close, 1739.

The old ballad of "The Handsome Garland" has been printed in several collections, but the present version differs materially from any I have elsewhere seen. It commences,

You that delight in merriment,  
Come listen to my song.

116. **THE KENTISH MIRACLE, OR A SEASONABLE WARNING TO ALL SINNERS.** 12mo. Edinburgh. Printed in the year 1741.

This tract contains "the wonderful relation of one Mary Moore, whose husband died some time ago, and left her with two children, who was reduced to great want: how she wandered about the country asking relief, and went two days without any food; how the devil appeared to her, and the many great offers he made her to deny Christ, and enter into his service, and how she confounded Satan by powerful arguments; how she came to a well of water, where she fell down on her knees to pray to God that he would give that vertue to the water that it might refresh and satisfy her children's hunger, with an account how an angel appeared to her and relieved her, &c."



117. **THE WONDERFUL WORKS OF PROVIDENCE SHOWN TO THE WIDOW AND FATHERLESS**, being a true and well attested relation of one **Mary Blake** in **Newport**, the chief city of the Isle of **Wight**. 12mo. Printed and sold in the **Swan Close**, 1744.

This is an account, in verse, of a circumstance which is stated to have happened in 1743. Another edition of it, however, changes the scene to the parish of **Strutton**, in **Kent**! **Mary Blake** "was left a widow, with four children, on the 7th of **September**, 1743, and being reduced to great poverty, applied to the parish: the churchwarden's cruelty, his miserable end, and her unexpected relief." This tract seems to have been printed at **Edinburgh**. In the same volume is, "Groans from the grave, or a melancholy account of the new resurrection practised in and about **Edinburgh**," 12mo., 1742; "The zealous countryman's lament for the absence of **George Whitefield**," 1742; "The representation and testimony of several Christian people within the Presbytery of **Peebles**," 1731; "A short narrative of the extraordinary work at **Cambuslang**," 1742; "The Declaration in answer to that of the Pretender," 1746, &c.

118. **THE BERKSHIRE TRAGEDY, OR THE WHITTAM MILLER, WHO MOST BARBAROUSLY MURDER'D HIS SWEETHEART**. 12mo. **Edinburgh**. Printed for **John Keed**, in the **Swan-closs**, 1744.

In verse, with a cut of the miller on the gallows. It concludes with "the last dying words and confession of **John Mauge**, a miller, who was executed at

Reading, in Berkshire, on Saturday, the 20th of last month, for the barbarous murder of Anne Knite, his sweetheart."

119. AN ACCURATE DESCRIPTION OF THE MARRIAGE CEREMONIES USED BY EVERY NATION IN THE WORLD. 12mo. Edinburgh, 1782.

In the account of the marriages of the English, the following is worth quoting as evidence of the "pretty follies" formerly in vogue on this occasion:—"The ceremony over, each goes a different way, and afterwards meet at a tavern, or friend's house, and feast well, and then comes home without making any shew. A glass goes round before they go to bed, and when the hour is come, the bridemen take off the bride's garters, which she had before untied for that purpose, and puts them in their hats. Then the bridemaids lead the bride to the bedchamber, undress her, and put her to bed. She must lose, or cast away all her pins: woe to her if she saves one. The bridemaids likewise must not keep any of them, under pain of not being married till Easter following, at soonest. The men then accompany the bridegroom to bed to the bride, where the whole company assemble. The men then take the bride's stockings, and the women those of the bridegroom; then set themselves at the bed's feet, and throw the stockings over their heads, and when any one hits the owner of them, it is looked upon as an omen that that person will be married in a short time; and tho' this ceremony is looked upon as

meer play and foolery, new marriages are often occasioned by such accidents. Meanwhile the posset goes round, and the new married couple must drink hearty, and when they awake in the morning, a sack posset is given them."

120. THOMAS OF READING, OR THE SIXE WORTHIE YEOMEN OF THE WEST. Now the sixth time corrected and enlarged by T. D. London. Printed by Eliz. Alde for Robert Bird, 1632.

In black-letter, A to Kij. in fours. It has a woodcut on the title, with the legend, "Thou shalt labor till thou returne to duste." The date of the first edition is not known. A copy, printed in 1636, sold for £5 : 15 : 6 at the Roxburghe sale. Lord Ellesmere possesses a copy of the fifth edition, containing the same number of leaves as the present.

121. THE HOP GARLAND, containing "The Cullies invitation, or a word of comfort to the merry mob, or female fraternity belonging to the nocturnal hop"; "The Fidler's Fraternity," &c. 8vo. London. Printed for H. G.

O, you merry, merry souls,  
 Christmas is a-coming;  
 We shall have flowing bowls,  
 Dancing, piping, drumming,  
 Delicate minced pies  
 To feast every virgin,  
 Capon and goose likewise,  
 Brawn and a dish of sturgeon.  
 Then for your Christmas-box,  
 Sweet plum-cakes and money,

Delicate holland smocks,  
 Kisses sweet as honey:  
 I for the Christmas ball,  
 Where we will be jolly,  
 Coupling short and tall,  
 Kate, Dick, Ralph and Molly.  
 To the hop we'll go,  
 Where we'll jig and caper,  
 Cuckolds all arow,  
 Will shall pay the scraper.  
 Tom must dance with Sue,  
 Keeping time with kisses,  
 We'll have a jovial crew  
 Of sweet smirking misses.  
 Christmas, when come and gone,  
 Then we hope for Easter:  
 Bridget kisses John  
 For a merry teaster.  
 Treating must not fail,  
 For he often try'd her,  
 Cakes and bottle-ale,  
 Sugar, sack, and cyder.  
 Jenkins' hop we know  
 Has the finest dances;  
 Leveridge's hop also  
 Is as full of fancies.

122. THE BLOODY PALATINE'S GARLAND. 8vo. n.d.

This tract gives "a true discovery of the barbarous and bloody murder on the body of Sarah Walker by a Palatine inn-keeper in the county of Kildare, who is suspected to make it his common way of devouring and trepanning of several men and women that pass'd that way; together with the manner of his salting their bodies in barrels, and making use of the same

for eating ; to which is added a new song on that barbarous and bloody murder.”

123. AN ACCOUNT OF THE GENERAL ASSEMBLY'S INTENTION FOR THE FINAL EXTIRPATION OF THE BLACK-STOOL OF REPENTANCE AND THE SACK-CLOTH GOWN OUT OF THE KIRKS OF SCOTLAND : proposing a new and easy method of punishing sporting ladies. 12mo. Printed in the year 1776.

The Stool of Repentance was an ecclesiastical engine, of Popish extraction, for the punishment of immoralities, whereby the delinquent publicly took shame to himself, and received a solemn reprimand from the minister of the parish. The present tract is in verse, and although curious, will scarcely bear a quotation. It concludes with “Maggy Beath's verdict of the original, and the dangerous tendency of the black-stool and sackcloth gown, giving an account how narrowly she escaped them, and her earnest desire to have them burnt.”

124. THE CUPBOARD DOOR OPEN'D, OR JOYFUL NEWS FOR APPRENTICES AND SERVANT MAIDS, being a merry dialogue that passed between a master and mistress concerning locking the cupboard door. 8vo. Aldermary Churchyard, n.d.

A metrical dialogue, and apparently of some anti-quity. The following is one of the husband's speeches :

Yes, yes, much good may do them with their meat ;  
 I never care how fast my servants eat :  
 Speedy at victuals, quick at work, an old  
 Proverbial saying, we have oft been told,  
 I've found it true, and therefore do not grudge  
 Their eating nimble, tho' 'tis e'er so much.

I'll warrant you'd have them loyter at meals,  
 Feed like sick patients dieted by quacks,  
 And look like hide-bound tits that carry packs:  
 Work, too, like those that raise the wooden walls  
 Of the king's ship, or lazy rogues in Paul's.  
 No, no, my master's method I'll pursue,  
 That feeds them well, and makes 'em work so too;  
 For he that stints his servants in their food  
 Makes the bad worse and irritates the good;  
 That what he thinks he saves they cast away,  
 And make their pinch-gut money pay.

125. A CHOICE AND DIVERTING DIALOGUE BETWEEN  
 HUGHSON, THE COBLEE, AND MARGERY, HIS  
 WIFE, which happened about twelve o'clock, at  
 his arrival home from the ale-house. 8vo.  
 Aldermary Churchyard, n.d.

*Wife.* So you old sot, is this an hour  
 To be heard rapping at your door?  
 Must all the neighbours break their rest  
 To humour you, a drunken beast?  
 Is't not a shame at twelve o'clock  
 To rise me starving in my smock?  
 Well may I cough, you ugly cur,  
 Like an old grannum of fourscore,  
 When I'm thus forc'd to come down barefoot,  
 From my warm bed to the stair-foot.

*Husband.* You maundering devil, hold thy tongue,  
 Next time I'll tarry all night long,  
 If you can't open the door without  
 All this confounded noisy rout:  
 What's that to you how long I stay;  
 My time's my own by night or day,  
 And as I please will always use it,  
 When I've a fancy to abuse it.  
 Therefore go up to bed I bid you,  
 Lest something worse than words betide you;

For you shall get more good by holding  
Your rattle, then by all your scolding, &c.

126. A NEW AND DIVERTING DIALOGUE, BOTH SERIOUS AND COMICAL, THAT PASSED THE OTHER DAY BETWEEN A NOTRD SHOEMAKER AND HIS WIFE LIVING IN THIS NEIGHBOURHOOD: taken down in short-hand by a nimble penman, one of his boon companions. 8vo. Bow Churchyard, n.d.

*Husband.* Good wife, be pacified; don't expose yourself and me before company. These are all my customers: I work for them daily, and they help me to business.

*Wife.* Out, you silly oaf! They'll speak you fair whilst you treat them, and laugh in their sleeves at your folly when they leave you.

*Husband.* Pray, wife, sit down; we'll have but one pot more. It was Robin, Tom, and Harry brought me here, to spend three farthings a-piece, and so away.

*Wife.* A curse on them and you together! those pretences have ruin'd many families:

Three farthings is the challenge of many an idle sot,  
Till thrice three shillings will scarcely pay the shot.

*Husband.* Pray, my dear, be good-natured: the landlord and landlady are civil obliging people.

*Wife.* The de'il give them thanks for their civility, if they give you fine words for your good money. Do but ask them to trust you, and see how they'll change their looks, and their tone too.

THE END.

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